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FREDERICK LINCOLN ANDERSON AS A PREACHER

by JOSEPH C. ROBBINS, D.D.

In his preaching Frederick Anderson found one of his most important opportunities and most sacred responsibilities. His sermons were "thoughtful, spiritual, and at the same time popular." He preached on large themes: "Adaptation of Christianity to Man"; "Christian Experience"; "The Establishment of Christianity." In his Instruction Classes he talked on such topics as "Religious Liberty"; "Democracy and Independence"; or he gave a series on "Why We Believe the Bible Contains a Revelation from God." At the same time, he was personal and direct. "Common Excuses for Not Becoming a Christian" was the title of one series. At least once a year he preached on the duty of forgiveness. His topics ranged from a sermon on "Cleanliness" to a series on the "Life of Paul." His ministry was a teaching ministry, thought-provoking, intellectually stimulating. He took time for thorough preparation. Full outlines made for a definite, logical structure. His illustrations were personal and pointed. His style was clear and pungent. He used short sentences and chose simple words. The unlearned could understand him, and the intellectually acute were challenged. Especially had he made sure that "the poor had the gospel preached to them." When he received his degree of Doctor of Divinity from Brown University in 1904, the honor was conferred upon him as "the friend of the poor in a great city."

The above quotation is from the forthcoming book "Valiant for Truth," a biography of Frederick Lincoln Anderson by Dr. Robbins, which will be published by the Judson Press later in the year. Watch for further announcements.

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HOW TO PREACH

by HAROLD COOKE PHILLIPS, D.D., L.H.D.

Dr. Phillips is the minister of the First Baptist Church, Cleveland, Ohio, and the author of "Sails and Anchors," "Life's Unanswered Questions," etc.

The English Lectures on Preaching delivered by Dr. Phillips at the Fall Convocation, October 19, 1944, were warmly received by alumni, faculty, and friends and the hope was expressed that the lectures might be published. In response to this request, Dr. Phillips has kindly allowed us to print his second English lecture. The Department of the Christian Ministry is happy to make available this address on preaching by a master of that art.

IT IS much easier to tell others how to preach than to demonstrate the art. One recalls the words of Portia, "I can easier teach twenty what were good to be done than be one of the twenty to follow mine own teaching." I shall say nothing in this address about the how of sermon preparation except to say that there seems to be no right or wrong way. Whether one writes a sermon at one sitting or through many days, whether one writes a sermon at all or preaches from notes, or uses no notes—such and similar questions depend largely on the man. The one essential in sermon preparation which all methods must have in common is hard work, tempered we hope with the zest or inspiration which comes from the Infinite. What I shall attempt to do rather is to mention certain general principles which should be aimed at in the preparation and preaching of all sermons, never mind how they are prepared or who prepares them.

Whenever I think of this particular subject, I seem unable to find any better or more adequate guide than an illustration taken from Herman Melville's great novel "Moby Dick." Melville's biographer, Lewis Mumford, says that he shares with Walt Whitman the distinction of being the greatest imaginative writer America has produced; that "in depth of . . . religious insight there is scarcely any one in the nineteenth century, with the possible exception of Dostoyevsky, who can be placed beside him." His epic, "Moby Dick," is perchance the greatest novel yet written by an American, and certainly "one of the supreme poetic monuments of the English language." Melville was a man of superb spiritual imagination, strength and energy. "He lives for us," says his biographer, "not because he painted South Sea rainbows, or rectified abuses in authority in the United States Navy: he lives because he grappled with certain great dilemmas in man's spiritual life, and in seeking to answer them, sounded bottom. He left the clothed and carpeted world of convention, and faced the nakedness of life, death, energy, evil, love, eternity: he drew back the cozy hangings of Victorian parlors, and disclosed the black night outside, dimly lighted with the lights of ancient stars. . . . On the peak of Melville's vision, a man stands poised as on the spur of a glacier; nature offers no shelter, and humanity does not succour him: he is alone. Will he live or die? One cannot say.

But if he returns to the warm valleys and the friendly villages he will be another man; and a part of him, a precious part, will forever remain alone, impregnable."

"Moby Dick" is more than a gripping saga of the sea. It is fundamentally a parable on the mystery of evil and the seemingly accidental malice of the universe. The white whale symbolizes the energies of existence—apparently blind, fatal, overpowering. Captain Ahab, on the contrary, represents the spirit of man, small and feeble but purposive, that pits its puniness against the might of this apparently purposeless material power. It is a grand book, is "Moby Dick," one that will repay careful study. Certainly that section of it to which we turn today repays study. For in this book there are three short chapters that deal with a preacher, his pulpit and his sermon which I regard as the finest example of good homiletics with which I am acquainted. Whenever anyone wants to know how to preach, or to discover the marks of effective preaching, he can hardly do better than to sit at Melville's feet and study these three chapters. That is what we shall do today.

There are two main divisions to our thought. First, the literary marks of effective preaching, and second, the spiritual marks. The first, the literary marks, we shall see as we examine Father Mapple's sermon; the second, the spiritual, as we study the symbolism of his pulpit.

First, then, Father Mapple's sermon—the literary marks. One of the qualities that strikes us as we read it is its timeliness. He is talking to real people about real issues. His audience was a group of seafaring folk, whalers. It is perhaps more than a coincidence that his text was, "The Lord had prepared a great fish to swallow up Jonah." We cannot always find texts that fit situations as well, nor do we need to. We do not need to be quite as literal as the famous divine who, in preaching to the girls at Wellesley College, took as his text: "Follow me, and I will make you to become fishers of men"! As one reads this sermon of old Father Mapple one discovers that although he is talking about Jonah, a man who lived quite long ago, there is nothing hoary or musty or remote about Jonah. Jonah is alive. He sits right there in the pew beside those whalers. "Sometimes a sermon is described as being over the heads of a congregation when it is really beside the point of their interest."

The relevance of Father Mapple's sermon is all the more striking when one remembers that he took a text. He preached from the Bible. You will perhaps recall the experience of George A. Gordon of Old South Church, Boston. He and his brother went to church one morning. The sermon was on Paul. When they came out he asked his brother what he thought of the sermon, and his brother replied, "It was a fine sermon for Paul, and it's too bad he was not there to hear it." But we are not being fair to Paul, this vital, vigorous and engaging man, when we preach him that way. It is quite possible that every word the preacher said about Paul was true, but effective preaching must do more than say what is true. It must put the truth in such a way that it hits, sticks, arrests the attention, convinces. Whenever anybody says to

you after a sermon, "That was meant for me this morning," or "How did you know that I needed that sermon?" then you can be sure you are getting somewhere.

I have a minister friend who never preaches from the Bible. He says he wants his sermons to be relevant. The Bible he regards as "old stuff." He therefore discusses contemporary issues, many of which are found in the morning newspaper. This I believe is a mistake. I have threatened to give him a Bible as a Christmas present. He either does not know what is in the Bible or else he does not know how to preach what is there. Whatever the Bible may be accused of being, it can never be said that it is old or irrelevant. It is as modern as the latest sin. It is as timely as yesterday's tragedy. It is as up-to-date as the most recent heartache. It is as pertinent as any modern man's quest for God.

We ought to preach from the Bible because it is the great text book of our religion. Our congregations do not lack people who can inform them as well if not better than can we about current events, but there is a great body of truth in the Bible concerning which our hearers are woefully ignorant. If the pulpit does not inform them, who will? ". . . how shall they hear without a preacher?" Preach the Bible, gentlemen. Never be ashamed or apologetic to do so. It is just as impossible for a man to teach people geometry without Euclid or physics without Newton, as to teach the Christian religion without the Bible. For the Bible is simply a great big inexhaustible "chunk" of human life and experience in its richest, deepest and noblest expression; namely, in its quest for God. That is why it can never be superseded. The quest is timeless. It is our task to make the timeless timely.

Not only so, but the preacher himself needs the Bible, needs some authority which transcends his own ingenuity. There is great reassurance and power that comes to the preacher who feels that he stands in the historic stream of a great tradition, that he is preaching from a book that bridges the centuries. To borrow a suggestive figure from Dr. Ralph Sockman, "Some preachers are like matches in that they carry all their brilliance in their own heads, and their sermons are but little unrelated flashes of cleverness caused by contact with whatever contingency has most recently rubbed against them. In contrast, the great historic doctrines of faith, like the filament of the electric light, serve as the medium of incandescence. When charged with personal feeling they become aglow with a steady light which brings the radiance of the eternal to the reading of the timely."

Let us look again at Father Mapple's sermon. Not only was it relevant; it was also direct. Note how he begins it. "Shipmates, this book containing only four chapters—four yarns—is one of the smallest strands in the mighty cable of the Scriptures. Yet what depths of the soul does Jonah's deep sea-line sound!" And he is off. I am not sure that we need to get going quite so suddenly, but I am sure we often take too long to get started.

When I sit down to write a sermon I am usually plagued by the fear that I shall not have enough to say. The result is that not infrequently after I get into the sermon, and eventually finish it, I have to go back

and throw away the first three or four pages. Incidentally, I never miss them! Henry Ward Beecher used to say the preacher should use a text as a gateway into a fertile field, but should waste no time swinging on the gate. Some words of Ian Maclaren also come to mind: "Very likely," he says, "an introduction must be written, or else the minister could not get further; but it ought then to be burned as having served its purpose. It is really getting up steam, and there is no use inviting passengers on board till the vessel is ready to start." This is an overstatement, no doubt, but there is truth in it.

Indeed, I think the difficulty of sermon preparation is not so much in having enough to say as in knowing what to leave out. As Goethe has said, "The artist is known by selection." In other words, the real task is that of having enough to say that is vital and engaging. Stevenson says that to omit is the one art of literature—"If I knew how to omit, I should ask no other knowledge." To which one might add the words of Pascal, "Excuse the length of this letter. I have no time to write a short one." You have probably heard the story of the man who was invited to make an address and was asked how much time he would need to prepare. "That depends upon how long you want me to speak," he replied. "If for ten minutes you had better give me a week's notice; if for an hour, two days will be enough; if you want me to speak indefinitely I can begin now." "The more the marble wastes the more the statue grows," said Michelangelo.

There is another characteristic of Father Mapple's sermon, as everyone who reads it will agree. Not only was it relevant and direct but it was vivid. Notice again how his sermon begins: "Shipmates, this book, containing only four chapters—four yarns—is one of the smallest strands in the mighty cable of the Scriptures. Yet what depths of the soul does Jonah's deep sea-line sound!" Now of course Father Mapple could have said that very thing in a different way. He could have said, "Shipmates, this book contains only four chapters. It is one of the smallest books of the Bible. And yet it teaches us some big lessons." That would have been just as true, but it would not have been as effective. As it is, one not only hears the truth Father Mapple utters, one sees it. You can just see those four small strands, and the mighty cable of Scripture, and the deep sea line.

Or take this. In speaking of Jonah the fugitive, he says: "How plainly he's a fugitive! no baggage, not a hat-box, valise, or carpet-bag —no friends accompany him to the wharf with their adieux." Or this: "In this world, shipmates, sin that pays its way can travel freely, and without a passport; whereas virtue, if a pauper, is stopped at all frontiers." Of course that is no more true than to say, "In this world, shipmates, people with money can get anything they want, and virtuous people without it cannot." But in the first instance you can see sin, the passenger, travelling without a passport, and virtue, the pauper, stopped at the frontiers. Or take this marvelous illustration: Jonah, before the ship sails, lies in his bunk on his back. His conscience is troubling him. A swinging lamp is hanging from the ceiling of his cabin. The ship begins to roll. But in spite of the rolling, the lantern maintains

its perpendicular position relative to the position of the ship. "Oh! so my conscience hangs in me!" he groans, "straight upward, so it burns; but the chambers of my soul are all in crookedness!"

Now that is great preaching. Nobody is going to go to sleep on our hands if we can preach like that! Of course I know full well that you and I are not Herman Melville. He had literary gifts that we do not possess. But we certainly can do better than we are doing. Dean Inge was probably right when he said, "Most sermons are worse than is necessary." It is not that what we say is not true, but that the way we say it is often so terribly obvious. Somehow we must learn to take the obvious truths and put them in a fresh, surprising way. We must try to be vivid. We may say, "Jealousy destroys friendship." But suppose we say, "Jealousy, like rust, corrodes the links that bind the hearts of friends." You not only hear but you see.

One Sunday morning when I was preaching I turned over page seven and, instead of being greeted by page eight, I beheld, to my dismay, page twelve! Somehow or other, four pages of my sermon positively refused to attend church that Sunday morning. I kept on talking for a minute or so, though I am not sure what I said, while my subconscious mind tried to recall what was on those missing pages. I remembered that on those pages was an illustration I had borrowed from Dr. Fosdick—who, incidentally, is a past master in this art of being vivid of which we are speaking. It was his illustration of the telescope. The telescope is to be looked through, not at. It should reveal not hide the stars. So theology should reveal, not veil, the eternal verities. Well, the moment I remembered that illustration everything else came to mind and I was able to assert my independence of those renegade pages. Surely this quality of vividness was one of the secrets of Jesus' effectiveness. He was never abstruse, involved, vague or trite, but always vivid. To Him the kingdom of heaven was always like something,—"without a parable spake he not unto them."

Readers of Father Mapple's sermon will discover this one other feature about it. Father Mapple stopped when he was through. It is quite evident that he was going somewhere, and when he reached his destination he stopped. I have found from my own experience that a sermon is likely either to get better or worse as it goes along. If we are not careful our sermons may peter out. Quite often this is due not only to the fact that the minister himself does not know just where he is going, but to the further fact that he absolutely refuses to stop when he gets there. Dr. Lyman Abbott used to say that it was not long sermons to which people objected, but elongated sermons. There is hardly anything more deadly than an elongated sermon. When we put out to sea we have a certain port in mind. When we reach port, let us find the nearest and most available pier, pull our ship alongside, tie her up, drop the gangplank and let the passengers off. Let us not steam into port, head for a certain pier, and then, just as the passengers think they are about to land, back away from it, try another and then another, and sometimes still another! Perhaps the passengers have had a pleasant and profitable voyage, and this uncertainty and indecision

of mussing around in the harbor looking for a place to dock might cause them to forget how pleasant the voyage has been.

Here then are some of the literary marks of effective preaching: Father Mapple's sermon was relevant, direct, vivid, and had good terminal facilities.

But now let us turn to a more important matter. Let us now speak of the spiritual marks of effective preaching. It may be quite possible for a minister to meet all the requirements we have been considering and yet not preach a sermon. To catch these deeper notes of preaching let us turn from Father Mapple's sermon and observe his pulpit. It is here that Melville really shows profound religious insight.

Father Mapple climbs up into his pulpit by a rope ladder, the kind that a pilot uses in boarding a vessel. When he gets in he leans over and draws up the ladder, which he deposits on the inside, thus symbolizing by this act of physical isolation "his spiritual withdrawal for the time, from all outward worldly ties and connections."

What does this symbol mean? Let us say first what it does not mean. It does not mean that the pulpit should be remote, that the minister is above the people, that he is so far removed from the work-a-day world in which they live and move and have their being as to be incapable of even understanding their needs, let alone trying to meet them. To put any such interpretation upon this suggestion of separateness would be grossly to misinterpret it.

When Solomon succeeded David to the throne of Israel, God appeared to him in a dream and said, "Ask what I shall give thee." And Solomon wisely replied, "Give . . . thy servant an understanding heart." Father Mapple had that. Every minister needs that. Father Mapple was preaching to a group of whalers. He himself had been a harpooner. He carried on his old weather-beaten face the marks of a sympathetic understanding of the needs and problems of those to whom he ministered. He was no armchair preacher. One recalls the experience of Ezekiel. He was a prophet of the exile. He tells us that he started out once, "in bitterness, in the heat of my spirit," to preach a sermon to the captives. But he never preached that sermon and it is just as well that he did not. What changed him? Here are his own words, "Then I came to them of the captivity at Telabid, that dwelt by the river Chebar, and I sat where they sat, and remained there astonished among them seven days." Every minister must vicariously try to sit where his people sit. He is most effective in the pulpit when he shares the life of the pew.

This does not mean that denunciation has no place in preaching. There is such a thing as righteous indignation. There are times no doubt when a minister should pull out "the diapason notes of stern denunciation." The prophets did just that at times. One of their symbols for God was a lion, a roaring lion. This note of severity is a normal part of any religion that seeks the truth and strives to be loyal to it. Our Master Himself denounced, though strangely enough He kept His denunciation not for sinners but for church people. His indignation was let loose on the Pharisees precisely because they lacked

compassion, kindness and understanding for their fellow men. They were proud, they thanked God that they were not as other men; that is to say, they were hypocritical. I do not think Jesus meant to say that *all* the Pharisees were hypocrites. All were not hypocrites any more than are all church people today. A good case, however, may be made out for claiming that Jesus regarded pride, self-righteous pride, with its inevitable concomitant, hypocrisy, as being the most unlovely and pernicious of all human sins. It is revealing therefore that the only sinners with whom our Master found it hard to be compassionate were those whose sin was a lack of compassion. Many of us who try to be tolerant find that the most difficult area to apply the principle of tolerance is the area of intolerance. It is most difficult to be tolerant of intolerance. Indeed, tolerance is wasted on the intolerant. Is compassion wasted on the uncompassionate? We hope not. At any rate, it is illuminating that the only group for whom our Master seems to have lacked compassion were the uncompassionate, the arrogant.

Denunciation, then, no doubt has its place, but let us never forget that we are ministers of a compassionate God, a God of love, who is "kind toward the unthankful and to the evil." To denounce sin yet love the sinner is the Christian attitude. "There but for the grace of God go I" is the sobering truth about most of us, if not all. "Not of works, lest any man should boast." Dr. Joseph Fort Newton writes truly when he says, "The preacher must know his age, love it, live in it. . . . Unless the man in the pulpit has felt the deep hurt and heartache of humanity—its bitter blinding tragedy—unless he knows the rough places, the dangerous turns, the dismal stretches of the old, winding road, and something of what the pilgrims carry in their packs, he cannot minister to our need, much less lead us far along the way whither we seek to go."

If then this suggestion of withdrawal, or isolation, which Melville gives us does not mean aloofness, indifference, unapproachableness or Pharasaic hypocrisy, of which old Father Mapple had none, what does it mean? I take it to mean that the pulpit should be free. There should be no strings attached to it. The sermon should be prepared and preached in an atmosphere uncharged by ulterior considerations. The pulpit is separated from the church in the sense that it should not allow its message to be toned down, crippled or sugar-coated by ulterior considerations. Not indeed that a minister is so silly as to think that he is always right in what he says, nor so bigoted as to expect his congregation to agree with all he says. But it does mean that his duty is to

> ". . . paint the thing as he sees it,
> For the God of things as they are."

This then is one of the spiritual marks of effective preaching: the spirit of freedom based on, tempered by, a sympathetic understanding and appreciation of the road the pilgrims travel, and of what they carry in their packs.

There is another mark. Directly about Father Mapple's pulpit there was painted "a little isle of sunlight, from which beamed forth

an angel's face," suggesting, as you see, a source of illumination that transcends the preacher, is greater than he, and in the light of which he stands. I take this to mean that another spiritual mark of preaching is its ability to communicate to the church the sense of otherness, to convey an awareness of the eternal realities to which the preacher himself is always subservient.

The minister should remember that light with reference to his own life. Someone has said that he should not be like a magnetic pole drawing others to himself, but like a magnetic needle pointing beyond himself. The minister is obviously the leader of his church, always in the eyes of his congregation; so much so that if he is not careful he may find some people thinking more about him than they do about God. This danger is particularly true of American churches, for, quite frankly, the American mind is in some ways immature. In politics we find it difficult to discuss issues on their merits apart from personalities. And of course the same is equally true, if not more so, of religion. Too often does it happen that the preacher himself looms larger in the eyes of his congregation than what he preaches. The earthen vessel obscures the treasure. This is unfortunate.

I am sure that every conscientious minister realizes that in his most effective moments he is not like a stained glass window—an end in itself, something to be looked at—but like a clear glass window, something to be looked through. To transmit light, to reveal realities that are greater than himself, to lead men into the presence of One whose presence humbles and exalts, that is the task of the minister.

It is not an easy task. We are all human. The highest fact we know is personality, and since preaching is truth through personality it is impossible completely to isolate the truth from the particular personality through whom it finds expression. This was true even of the apostles. No sooner had Paul founded the church at Corinth than the people began their party cries. "One saith, I am of Paul, and another, I am of Apollos." You see, they were trying to make of Paul and Apollos stained glass windows, ends in themselves, building their religion about them, unable to see beyond them. They were in danger of missing completely the truths of which Paul and Apollos were human avenues. But Paul would not stand for that. "Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man?" Even the Master Himself faced the problem. He would not allow people to make admiration of His personality an end in itself. "Why call ye me Lord, Lord, and do not the things which I say?" It is as if He said, "Do not merely give me your adoration, give the truths I am presenting your loyalty." One sentimental would-be disciple cried out, "Lord, I will follow thee whithersoever thou goest," but Jesus discouraged him, because He saw that this sentimental attachment to His person could not be made a substitute for the demands of the gospel. And even in the hour of His death, when women were weeping for Him, He could say, "Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children." As if to say: "What Jerusalem is doing to me today is not the issue. What Jerusalem is

doing to the principles, the ideals, the insights, the eternal truth I have been proclaiming, that is the issue." If even our Master could feel this way, what can ordinary people like you and me say? Surely "the servant is not greater than his lord."

Of course we do want to be friends with our people. We are happy when we win their loyalty and their affection, but we should never forget that preaching aims to build up enduring loyalties for the eternal truths of our religion. The Protestant church must be built on a more stable foundation than the precarious and uncertain fortunes of ministers. It was not first of all loyalty to any man, it was loyalty to Christ and to the truth God had revealed in Christ that kept the early church through its darkest and most difficult days.

This light above the pulpit, however, has another meaning. Not only does it affect the minister himself, it also affects his message. Sometimes I meet someone who says to me, "Oh, yes, you are at The First Baptist Church. Some Sunday I am coming up to hear what you have to say." That always sends a sort of chill down my spine and leaves me with a sense of bankruptcy. Now, let us hope that the minister does have something to say. If he has not, then he has no right to be saying it. But in preaching at his best a minister is doing something more than displaying his wares. The pulpit is no place for the advertising of his learning or his culture per se—although every minister needs both and cannot possibly have too much of either. In the pulpit he attempts something more significant than just the expression of his opinions, his ideas, his views about this, that and the other. The one thing the world does not lack today is preachers of this sort. We have political preachers, economic preachers, sociological preachers, preachers of all sorts and conditions. But the characteristic that differentiates the sermon of the Christian minister from all these other sermons is that the Christian minister views the facts of contemporary life *sub specie aeternitatis,* under the light of the eternal. The sermon aims to make known God's mind, God's purpose, God's will, amid all the confusion of tongues. That minister is most blessed who sends people from his church with the feeling that they have caught the echo of a tone transcending his own.

This means that the sermon itself is an integral part of worship. One sees occasionally a church service advertised as "worship and sermon." A false idea underlies that. In reality the sermon itself aims to be worshipful. The congregation should not be made to feel when the time for the sermon comes, "Now we have finished with worship" (sometimes terribly called preliminaries) "and have come to the *piece de resistance.*" There are no preliminaries in a service of worship. The minister when he rises to preach should feel that he is preaching in the same spirit in which he prayed or read the Scripture. His sermon should continue in the atmosphere of worship and carry it on to greater heights. Worship should find expression in the spoken word as in the liturgy, the hymns or the prayers.

It is Dr. E. Stanley Jones who in one of his books tells of an artist standing one day in a small mission station in India. As she stood there

she was enraptured by the riot of beauty on the monsoon clouds. She exclaimed, "What a wonderful sunset, especially for such a little place!" The pulpit may very well seem at times to be occupying just a little place in the teeming life of our cities. But there is something quite vast, wonderful, eternal, in the light of which it stands. This is the quality that gives meaning, authority, power and purpose—uniqueness—to the minister's message. It was this truth that Melville sought to teach as he placed above the pulpit at some focal point a ray of sunlight transcending the preacher, and from which could be seen the face of something divine. "We preach not ourselves, but Christ Jesus the Lord." That is an effective sermon that makes people aware not only of the light of our learning or our ideas, but of the light of the Eternal God.

There is one other symbolic suggestion which Father Mapple's pulpit presents. I shall give it to you in Melville's own words. He writes: "Nor was the pulpit itself without a trace of the same sea-taste that had achieved the ladder and the picture. Its panelled front was in the likeness of a ship's bluff bows, and the Holy Bible rested on a projecting piece of scroll work, fashioned after the ship's fiddle-headed beak." In other words, the front of Father Mapple's pulpit was shaped like the bow of a ship. It seemed to be heading out, looking forward, going somewhere. This symbol suggests movement, direction, adventure; it suggests that the pulpit should be out in front, the pulpit should be the first part of the church that comes in contact with the winds and waves, the tides and cross currents of life. There should be in the pulpit something of an adventurous, pioneering spirit, a prophetic note.

You may recall this story of Henry Ward Beecher. He says that once he and his dog went for a walk. As they walked along the dog saw a woodchuck dart through a hole in the fence. He ran up and barked—a quite natural reaction for a normal dog. But Dr. Beecher said the interesting fact was that for days after, whenever they reached that particular spot, the dog would go up to the empty hole through which the woodchuck had gone, stand there, and excitedly bark his head off. You see the dog did not realize that he was dealing with a dead issue. Dogs are not the only animals that make a lot of noise over dead issues.

You may well be warned as young ministers that one of the crosses you will have to bear is just this, that you will be compelled to treat as live issues issues which in reality have been long since dead. Take isolationism, for example. How anyone in his sane mind, who desires world peace, can still think that our country has a choice between isolationism and world co-operation is simply beyond the comprehension of some of us. Actually isolationism has been a dead issue for decades. How one wishes now that he could just assume that fact and go on to discuss the problems in the way of international co-operation that must be worked out. But no! Isolationism, this dead issue, is still quite alive for those who having eyes see not. The same is true of other issues. Some people who talk of world peace still insist upon one hundred percent sovereignty. But one hundred percent sovereignty should be a dead issue also. For

we cannot have world peace until each nation is willing to relinquish some of its sovereignty. We shall civilize our international life as we civilized our national life, namely, by giving up some of our personal rights. There is no other way. At any rate, preaching must be where the issues are, whether the issues are really live or merely animated ghosts of dead ones, for as long as people think they are alive I suppose they are alive. Preaching must always be the enemy of smugness, self-satisfaction, self-complacency, the sins that so easily beset. The minister must seek ever to open windows, to point his own eyes and those of his congregation to the great unfinished task, to the land which still has to be possessed.

In short, it is impossible for a minister to sidestep or avoid the problems, the issues, the forces that are moving in his world. He does not claim to have ready-made solutions for these problems. But although the minister has no little ready-made patent pills for the deep-seated maladies of his age, he at least must give evidence of the fact that he knows what those evils are, understands something of their religious implications, and is not afraid to meet them squarely and courageously. He must not dodge the issues, he must move forward into them. Nay, more than that, he can say without equivocation that man by his own wisdom, or by the purely utilitarian and selfish motives which now dominate him, will never find the way out; that we stand in constant and dire need of the grace of God; that without the spirit, the motive, the truths which God in Christ has made known, we shall always grope and stumble and fall. The pulpit then must be out in front, facing courageously and unequivocally the issues of the age. St. Paul speaks of "the church of the living God, the pillar and ground of the truth." No church that is really the church of the living God can do less than face living issues.

How one wishes the pulpit could merit the great confidence that Herman Melville seems to place in it! In referring to the symbol of the prow he writes, "What could be more full of meaning?—for the pulpit is ever the earth's foremost part; all the rest comes in its rear; the pulpit leads the world. From thence it is the storm of God's quick wrath is first descried, and the bow must bear the earliest brunt. From thence it is the God of breezes fair or foul is first invoked for favorable winds. Yes, the world's a ship on its passage out, and not a voyage complete, and the pulpit is its prow."

The adventurous, pioneering spirit is the mark of effective preaching. We follow One who is "the pioneer and perfecter of our faith." God grant that in some small measure it may be true of us as it was completely true of Him when He said: ". . . the words that I speak unto you, they are spirit, and they are life."

BOOK REVIEWS

We Preach Not Ourselves, by Gordon Poteat. Harper, 1944. 185p. $2.

Here is a homiletic exposition of First Corinthians that is full of sermonic suggestion. Dr. Poteat is making a most timely plea for Biblical preaching. He believes, and rightly, that the Bible is the most essential and the richest source of sermonic material. He points the way to using it. He considers some familiar passages that have all too often been misinterpreted, for instance 2:2. He offers valuable assistance in tackling such knotty chapters as those on immorality, Chapter 6, and on litigation between Christians, Chapter 7. There is much more to be said for Chapter 13, Paul's Hymn of Love, than the author says, provided the Chapter is placed in relation to the culture of the Hellenic world.

The book is scholarly and eminently practical. Its illustrative material is drawn from the wide areas of poetry, biography, philosophy and history. It is well worth the price and will relieve many a homiletic headache toward the end of the week.

CHARLES N. ARBUCKLE.

The Creative Delivery of Sermons, by Robert White Kirkpatrick. The Macmillan Company. 235p. $2.50.

"The minister must imaginatively create the reality of the sermon for the hearers at the moment of delivery." This is the problem that Dr. Kirkpatrick attempts to solve, one which he himself says is no easy task. Most ministers are confronted with the fact that the creative impulse which produced the sermon somehow loses the original impetus when rehearsed. He also finds that when he has satisfied himself in practice, he again loses the spark when the real occasion arrives.

Specific advice is given as to the practical use of the imagination in creating the living thought before the congregation. A sermon is used as a model, together with definite suggestions as to how each thought can be enhanced by imagery that is not included in the words of the sermon, but which is definitely incorporated in the thought process of the speaker.

The moment of delivery is influenced by what the minister actually experiences as he preaches his sermon. All his past experiences, real, borrowed and imaginative, are brought to bear as he speaks the divine truth. Most important is the advice on controlling the emotion so that it reinforces the message but does not become "Emotional."

There are twenty pages dealing with suggested practice on voice and bodily response. The emphasis, however, is on the meaning conveyed and not on exterior exhibition.

We may sum up the authors' attitude by saying it is meaning that moves the congregation—a meaning that is spontaneous, controlled, alive, and inspired.

GROVER C. SHAW.

Music and Worship, by Walford Davies and Harvey Grace. New York: H. W. Gray, 1935. 255p. Price 6S.

This book is written by two eminent English musicians. Backed by the authority of their combined experience and learning, it presents "a considered statement of aims and ideals 'in' Music and Worship." There are fine chapters on "The Part of the Clergy," "Chants and Chanting," "Hymns and Hymn Singing" and "At the Communion" that make very profitable reading for ministers and organists.

One enjoyable feature of the book is its style, i.e. "The aim of an *anthem* is to be fitly beautiful, and the aim of the *liturgical* music is to be beautifully fitting. Fitness and beauty, like tact and love, are, at root, indistinguishable." "Although the ideals of music in *aid* of worship do not exclude the greatest complexity, the ideals of *worship-music* are those of primal simplicity." "Let all sorrowful music have a ring of health; and all exuberant music remember the Cross."

The authors have considerable to say about congregational singing and suggest having congregational rehearsals. "A congregation ought to be no more expected or allowed to 'pick up' its new tunes during a service than a choir its anthems. A monthly practice for the people ought to be as regular an institution as the weekly practice for the choir." This reviewer says, "Amen" and "Amen" to this suggestion. Who will be the first to try it?

D. Ralph Maclean.

In the Minister's Workshop, by Halford E. Luccock. Abingdon-Cokesbury, 1944. 254p. $2.

If a man is in need of having his homiletical pump primed, here is the book. It is written in the typical "Luccockian" scintillating, epigramatic, provocative manner. It is a well into which any minister, old or young, experienced or inexperienced, can dip the buckets of his mind with the assurance of refreshment and renewal.

R. Clyde Yarbrough.

The Genius of Public Worship, by Charles H. Heimsath. New York: Scribner, 1944. iv, 204p. $2.50.

This is a practical book designed to enrich the worship experience of the general reader by an explanation of the basic principles underlying Sunday church services. It has real value, however, for specialists in the field of worship. The author has a democratic outlook that includes lessons drawn from Texas cowboy churches as well as from cathedrals. An important section of the book deals with the origin and development of different patterns of worship seen today in liturgical and non-liturgical churches.

Public worship as distinguished from private devotions is ceremonial art and has a festal character. "Worship is social celebration of common faith and purpose; worship is ordered expression of Christian devotion." According to Dr. Heimsath, Protestants are too subjective in their worship.

This vigorous, timely, suggestive and well documented study of worship deserves careful consideration by clergy and laity alike. It is a distinct contribution to the rich literature on the subject of worship, and will take its place among the books that should be read.

VAUGHAN DABNEY.

Daniel Evans: Teacher, Preacher, Theologian, edited by Raymond Calkins, D.D. Boston: Pilgrim Press, 1944. 236p. $2.

The life of Dr. Evans is a book in which all Andover Newton people can take satisfaction. It has the human touch of the great American romance. It is the story of a fatherless immigrant boy climbing from the coal mines of Pennsylvania to the Abbot Professorship in Andover Seminary. It is a book to stir one's imagination and to strengthen one's faith in democracy. Through it is his own portrait of a great, poignant mother, widowed, brave, devout, whose triumphant faith was his guiding star. There is the fine skill of Dr. Calkins, his close friend, who edited the book as a labor of love. None could have done it better. There is a choice selection of writing which will bring a familiar echo to many of his old students. No Andover Newton man should be without it.

EVERETT C. HERRICK.

FALL CONVOCATION

October 18, 1945

Lecturers

The Rev. JOHN KNOX, Ph.D.
Baldwin Professor of Sacred Literature
Union Theological Seminary

The Rev. HALFORD EDWARD LUCCOCK, D.D., Litt.D.
Professor of Homiletics
Yale University Divinity School

John M. English Lectures

SUMMER SCHOOL

A Summer Session of two six-week periods will be held from June 4 to August 24. In each period certain courses will be offered in two three-week units. It will, therefore, be possible to arrange a program of studies with credit for three weeks or for a longer time. By attending both sessions a full semester's work may be completed.

A PERSONAL WORD TO OUR CHAPLAINS

We welcome your letters and hope you will continue to keep the School informed of your work. Please do not be too modest about your experiences, citations and promotions. We hear of these indirectly but much prefer precise, personal confirmation.

Plans are being made for post-war "refresher courses" here at the School in the fields of personal counseling, post-war preaching, religious education, theology, social ethics and other courses as needed. A special faculty committee has been appointed to prepare a brief prospectus which will be sent to you later. We are in close touch with similar plans being made by our respective denominations. Your suggestions will be greatly appreciated.

We are gathering a list of the names of men now in the service who may be interested in the ministry. The chaplain is the key man in war-time recruiting. We hope you will bear this important matter in mind and write us about any prospects.

Please let us know if a copy of this issue of the Bulletin reaches you. Your reply will guide us in future plans for communicating with you. We shall send out another chaplain's letter soon and we do not want to repeat too much of what we have said here.

On behalf of students, faculty and alumni of the old School on the Hill we salute you with affection and commend you and your men to Him who cares for you.

EVERETT C. HERRICK
VAUGHAN DABNEY

THE CHURCH AND WORLD RELATIONS

During the second semester courses in missions will be given by Dr. James Campbell Manry who comes as a Helen Barrett Montgomery Lecturer on Missions and as a special Hyde Lecturer. Dr. Manry is on leave from Forman College, Lahore, India, where he is Professor of Philosophy. Before that he spent three terms of missionary service in Allahabad. Dr. Manry took his B.A. magna cum laude in philosophy at Harvard in 1913. He took his M.A. at Harvard in 1914, and his Ph.D. from the State University, Iowa, 1923. From 1914-'18, Dr. Manry served as World Christian Student Federation field representative in Poland for the relief of students and professors, pioneering in the establishment of hostels and co-operative kitchens, self-help activities, the use of collective bargaining by students to secure scientific instruments and supplies, and mediating between students and government and military officials. He helped promote an international conference on relief and self-help at Turnow, Czecho-Slovakia, the first of its kind ever held. In 1931 he toured Scandinavian countries and the U. S. S. R. studying educational and social developments. For five years he was the editor of the monthly organ of the United Church of North India.

CHAPEL NOTES

On the Tuesday mornings of the second semester the period from ten o'clock until eleven-thirty will be used for extended chapel services and special convocations when distinguished ministers will conduct the worship services and preach, and when leaders in various fields will speak and lead discussions on current themes in Noyes Hall.

In addition to faculty and students, the list of chapel speakers for the first semester included the following: Dr. A. V. Bliss; Rev. Elmer C. Adams; Rabbi Joshua Loth Liebman; Dr. R. W. Coe; Dr. J. C. Robbins; Rev. Aaron Meckel; Dr. J. S. Kennard, just returned from Japan and West China; Rev. Dan H. Fenn; Secretary Robert G. Armstrong; Dr. David N. Beach; Dr. H. F. Holton; Miss Sandra Feldmahn, World Student Service Fund Secretary; Rev. Leslie Barratt, America Friends Service Fund representative; Professor G. Howard Hopkins; Wilbert Smith, International Y. M. C. A.; Rev. Walter D. Knight; Dr. M. R. Boynton; Dr. Frank Jennings.

A SUCCESSOR FOR HUGH VERNON WHITE

The committee named to find a successor for Dr. White has unanimously recommended the Reverend Roger Hazelton to the trustees. He has been highly commended from many sources and has indicated his willingness to accept. It is expected, after the final steps are taken, that he will begin his work in the fall. The committee and faculty are happy at the prospect of his coming. Dr. Hazelton is a graduate of Amherst '31; Chicago Theological Seminary '34; University of Chicago, M.A. '34; Yale, Ph.D. '37. He is at present Dean of the Chapel and instructor of Religion at Colorado College. Many will know him as the author of "The Root and Flower of Prayer."

Dr. Hazelton gave an address at chapel on January 10th, on the subject, "If I Be Lifted Up." There was a large attendance of students and faculty together with visiting friends and trustees.

The following prayer from Dr. Hazelton's book, "The Root and Flower of Prayer," is quoted by permission of Macmillan Company:

"O Lord, our Light, who art the source divine and life of all, help us in the stillness to know that Thou are God. Sights dazzle us and we fail to see Thy light. Tempting sounds deafen us to Thy still, small voice. In a dark wood it is hard to see the path that leads unto our peace. As the flower turns to the sun, bend us toward Thy light, which never was on sea or land; and as the shore receives the ocean, lay wide our spirits to Thine incoming tide of love. May we, who live constantly hemmed in by what is visible and temporal, grow in awareness of the substance of things hoped for, the evidence of things not seen. So shall we live more wisely in the light of that which faith gives us eyes to see, for the things which are seen are temporal, but the things which are not seen are eternal. For Jesus' sake. Amen."

DANIEL EVANS AS A PREACHER

By Raymond Calkins, D.D.

"His preaching was invariably on high themes. Here he set a high standard for preachers in our day. He did not dwell on topics of the day, nor draw his inspiration from current and contemporary events. He plumbed to the depths. He preached of course on subjects which no parish minister can neglect. There are children's sermons, sermons on the family, nature sermons, sermons on books, sermons for special occasions, on social problems, national problems, on Lincoln and other biographical subjects. But for the most part he based his sermons on the fundamental message of the Christian faith to the human soul.

"The central idea around which all of his preaching revolved was the dignity of the human soul. All of his thought sprang from that one fundamental idea. From it he drew his conception of the meaning of life. Its significance depends upon the kind of soul that one possesses. The essence of all true living is to be true to the highest that is in one. The education of the soul in courage, honesty, beauty, loyalty to truth is the noblest pursuit of man. This conception of the sacredness of personality was the root of his social passion, of his protest against the degradation of the souls of men by the injustices of the social order. Hence, also, his thoroughgoing concept of sin as the wilful profanation of all that is holiest in man."

Quoted by permission from a chapter in "Daniel Evans: Teacher, Preacher, Theologian," compiled by a committee from Andover Newton and edited by Raymond Calkins. The book was published by the Pilgrim Press in December, 1944, and is being warmly received. President Herrick's review appears in this issue of the Bulletin. Will you help the seminary carry out its share of the underwriting by buying a copy? It will be money well spent. Kindly fill in the order blank herewith attached, affix a stamp, and mail promptly.

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EVEL
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Andover Newton Theological School

Bulletin

Pastoral Psychology Number

The Pastor

and

The Returning Service Personnel

April, 1945

Newton Centre, Massachusetts

THE ANDOVER NEWTON THEOLOGICAL SCHOOL
BULLETIN

VOL. 37 APRIL, 1945 NO. 3

This issue has been prepared and edited by the
Department of Pastoral Psychology.

THE RETURNING SERVICE PERSONNEL

There have been enough addresses given, newspaper and magazine articles written, and books printed on this subject for us to want to move on to the next topic of current interest. But we pastors and church workers know that the actual work with returning service men and women, which follows the propaganda and the briefing, yet remains to be done.

It is with this in mind that the Department of Pastoral Psychology has prepared this bibliography of selected books and articles.

We have supposed there will be pastors and layworkers who will want to strengthen their sense of identity with these members of our armed forces who have been away, in order better to know what they are like. Others will want to read the teachings of counselors, so they can compare and test their own ways of working with people who are undergoing readjustment or rehabilitation. Still others are open to suggestions which will be useful in working with the service man's family. And still others are on the look-out for practical helps in co-operative efforts on the part of Government agencies, the community, and the Church. These are the headings under which we have placed these selected readings in Pastoral Psychology. Asterisks have been placed before publications which the pastor with a limited book allowance should own.

Graduate Students and Pastors in the Department who have been exploring this subject with the Professor are the following: Chaplain Emerson F. Blodgett, 1st Lt. U. S. Army, Rev. John M. Billinsky, Rev. Heinz Rettig, Deaconess Marvel Clapham, Rev. Robert Savage, Rev. Clarence Wood, and especially Rev. J. G. Berry Armstrong.

A. P. GUILES
Andover Newton Smith Professor

THE ANDOVER NEWTON THEOLOGICAL SCHOOL BULLETIN is issued by the Andover Newton Theological School at Newton Centre Branch, Boston, Massachusetts, four times a year, December, February, April and June. Entered as second-class matter December 22, 1908, at the post office at Boston, Massachusetts, under the Act of July 16, 1894.

THE RETURNED SERVICE PERSONNEL

I

WHAT WILL THEY BE LIKE?

Books

Here is Your War—Ernie Pyle. N. Y., Henry Holt—1943.

Brave Men—Ernie Pyle. N. Y., Henry Holt—1944.

Selected reports from the author's conversations with service men and women taken from his news column.

Carrier War—Lt. Oliver Jensen, USNR. N. Y., Simon and Schuster—1944.

The story of Tank Force 58 beginning with the Marcus Raid of '43 and ending with the invasion of Leyte and the battle of the Philippine Sea in Oct., 1944. (Pocket Books is putting out a paper bound edition at 50c.)

Yoeman's Hospital—Helen Ashton. N. Y., Viking—1945.

An interesting story of men in a small hospital in England.

The Leathernecks Come Through—Chaplain W. W. Willard. N. Y., Revel—1945.

The battle experience of a chaplain to the Marines.

Leyte Calling—Lt. J. F. St. John. Vanguard. $2.00.

Two and a half years evading Japs in Leyte and Mindanao Islands.

Mediterranean Sweep—Major Richard Thruelson and Lieut. Elliott Arnold. N. Y., Duell, Sloan & Pearce—1945.

About men who fly. Fifty authentic stories.

The Open City—Shelley Smith Mydans. N. Y., Doubleday Doran—1945.

Effect on character of congested imprisonment in the Philippines.

Battle Report—Commander Walter Karig and Lt. Melborn Kelley, USNR. N. Y., Farrar & Rhineheard—1945.

From Pearl Harbor to the Coral Sea. A story of defeat and the spirit that survived disaster.

Your Daddy Did Not Die—Daniel A. Poling. Greenburg. $2.00.

A moving account of the life and sacrificial death of the author's chaplain son.

Psychology for the Fighting Man—Ed. by Boring and Van de Water. N. Y., Penguin Books—1943. 25c.

An invaluable aid to the understanding of a part of the service man's training.

II

COUNSELING

Books

*Soldier to Civilian—G. K. Pratt, M.D. N. Y., Mc-Graw-Hill—1945.

An experienced psychiatrist deals with the problems faced by the returning soldier.

The Veteran Comes Back—Willard Waller. N. Y., Dryden Press—1944.

The author asks for a restudy of "Veteranology."

Principles & Practice of Rehabilitation—John Ersile Davis. A. S. Barnes. $3.00.

"Some" principles and suggested methods which have come out of hard work.

Marching Home—Richard Hart. Areo Publishing Co. $2.75.

A complete war and postwar handbook for service men and their families.

When Johnny Comes Marching Home—Dixon Wector. Houghton-Mifflin, Boston—1944.

Another survey of the many problems which must be faced.

The Pastor as a Personal Counselor—C. J. Schindler. Muhlenburg—1942.

An excellent small book on principles and methods by a Lutheran pastor.

The Art of Counseling—Rollo May. Abington-Cokesbury—1939.

A good introductory discussion of counseling methods.

*Religion and Health—Seward Hiltner. Macmillan—1943.

A survey of the relationship of religion to health with suggested methods of counseling.

Counseling and Psychotherapy—Carl A. Rogers. Houghton-Mifflin, Boston—1942.

A good book on counseling with phonographically recorded interviews.

*Pastoral Work and Personal Counseling—Russell F. Dicks. Macmillan, N. Y.—1945.

Easily read. Full of good suggestions, many growing out of author's visits to military camps.

Pamphlets

*When He Comes Back—T. A. C. Rennie and L. E. Woodward. The National Committee for Mental Hygiene, 1790 Broadway, N. Y. 19, N. Y.—1944.

When Joe Comes Home. U. S. Dept. of Agriculture, Bureau of Agric'l. Economics. Sept., 1944. Washington, D. C. (Free).

Rehabilitation of Disabled Servicemen. Russell Sage Foundation, 130 E. 22nd St., N. Y. City. (10c).

Pamphlets available from the Commission on Religion and Health, Federal Council of Churches of Christ in America, 297 Fourth Ave., N. Y. 10, N. Y.

*1. Attitudes and Problems—Otis R. Rice. 10c.
*2. Report of Baltimore Conference—M. J. Creeger. 20c.
*3. Counseling to Meet the Needs—John A. P. Millet, M.D. 10c.
*4. Welcoming the Wounded—Harold Wilke. 10c.
*5. Government Plans for Demobilization—J. Gordon Chamberlin. 10c.
*6. Program of the Local Church. 10c.
*7. How Families Can Help. 10c.
*8. Clinical Education in Religion and Mental Hygiene—Seward Hiltner. 10c.

*9. Contributions of Religion to Mental Health—Seward Hiltner. 10c.
*10. Child's Religion in Wartime—Hiltner and Wood. 10c.
*11. The Ministry of Counseling—Rollo May. 10c.
*12. The Ministry of Listening—Russell L. Dicks. 10c.
*13. Movements for the Extension of Medical Care. 5c.
*14. Multitude of Counselors. Free.
*15. Personal Counseling, A Bibliography. 5c.
*16. Personal Problems of Men in the Armed Forces—Charles T. Holman. 10c.
*17. Protestant Religious Work in Mental Hospitals. 10c.
*18. Reading in Religion and Health—Seward Hiltner. 5c.
*19. Recent Trends in Psychiatry of Particular Significance for Religion—A. R. Martin, M.D. 10c.

III.

THE SERVICEMAN'S FAMILY

Books

Journey Through Chaos—Agnes E. Meyer. Harcourt Brace—1944.
Describes America's Home Front as seen, heard, smelled and felt.

How to Be a Smart Woman in War Time—Rebecca Lynn. Richmond, Va., The House of Dietz.
Designed especially for the young woman whose husband or sweetheart is in the service.

The Substance of Mental Health—Geo. H. Preston. Farrar & Rinehart.
Tells about the doses of human experience which the family can supply the children to assure productive living.

Infants Without Families—Ann Freud & D. Burlingham. By authors of War and Children. Int'l Univ. Press, N. Y.—$2.00.
Lack of foster homes is making institutional care necessary.

Psychologic Care During Infancy & Childhood—Bakwin & Bakwin. Appleton-Century, N. Y.—1942.
Extension of modern psychological knowledge applied to this age group.

Infant and Child in the Culture of Today—Gessell and Ilg. Learned & Ames. Harpers—1943.
A book from the Yale Clinic of Child Development.

Our Young Folks—Dorothy Canfield Fisher. Harcourt Brace. $2.75.
Packed full of wisdom.

Development in Adolescence—Harold E. Jones. Appleton Century, N. Y.—1943.
A book for the thoughtful parent and serious student on this crisis period in the human career.

The Adolescent Personality—Peter Blos. N. Y., Appleton Century—1941. $3.00.
An active, idealistic forward looking view is presented in this volume.

Pamphlets

*The Impact of the War on Family Life. Family Welfare Assoc. of America. 122 E. 22 St., N. Y. C. 10, N. Y. 25c.

Women in Wartime. The Institute for Psychoanalysis, 43 E. Ohio St., Chicago 11, Ill. 35c.

*Mental Illness, a Guide for the Family—Edith M. Stern. Commonwealth Fund. New York—1942.

Children on the Home Front. N. Y. State Dept. of Social Welfare, Albany, N. Y. 15c.

Understanding and Controlling Juvenile Delinquency. U. S. Dept. of Labor, Children's Bureau. Publications 300 & 301. U. S. Govt. Printing Office, Washington, D. C. 10c each.

When Blue Stars Turn to Gold—Rev. Roy A. Burkhart, 1320 Cambridge Blvd., Columbus, Ohio.

(Note: See references to pamphlets under section II of "Counseling," especially numbers four and seven, and "When He Comes Back," by Dr. Rennie.)

Articles

The War & Family Life—David W. Levy. Report for the War Emergency Committee—1944. American Journal of Orthopsychiatry. George Banta Publishing Co., Menasha, Wisconsin—January, 1945.

Emotional Aspects of Wartime Separations. p. 337. Milton Rosenbaum. The Family—January, 1944.

Some Effects of War on a Rural Community—Frank D. Alexander. Social Forces—December, 1944. The University of N. C. Press.

War Marriage Children—Art. L. Rautman. Survey Midmonthly—July, 1944.

Precocious Adolescence in Wartime—Dorothy Ellsworth. The Family—March, 1944. 122 E. 22nd St., N. Y. 10, N. Y.

The Moral Outlook of the Adolescent in Wartime—Peter A. Bertocci. Mental Hygiene, July, 1944.

Group Treatment for Adolescent Girls—Betty Grabriel. American Journal of Orthopsychiatry—October, 1944. George Banta Publishing Co., Menasha, Wisconsin.

The Survey Midmonthly for March, 1944. Juvenile Delinquency—on youth, family breakdown, and community disorganization. A challenge to concerted action now and after the war.

IV

THE PHYSICALLY HANDICAPPED

*The Art of Ministering to the Sick—R. C. Cabot and R. L. Dicks. Macmillan—1936.
The best book yet written on the religious ministry to the sick or the handicapped.

Rehabilitation of the War Injured. Edited by William B. Dougherty and D. D. Rimes. Philosophical Library, N. Y. $10.00.
An excellent article in it by Minski on Psychological Reaction to Injury.

*Normal Lives for the Disabled—Edna Yost and Lillian M. Gilbreth. N. Y., Macmillan—1944.
A suitable book to put into the hands of every disabled person.

How to Help Your Hearing—L. M. Neuschultz. Harpers—1944.

The Psychology of the Physically Handicapped—Pintner, Eisenson & Stanton. N. Y., F. S. Crofts & Co.—1941.
Chapters on physically handicapped groups with extensive bibliographies and summaries.

Warwick & Tunstall's First Aid to the Injured and Sick. Edited by Norman Hammer. $2.00. The Williams & Wilkins Co., Balt. 2, Md.
Instruction in giving first-aid and how to handle and move casualties safely and smoothly.

It Was My Own Idea—Robison Pierce. The American Foundation for the Blind, 15 West 16th St., N. Y. $1.50.
How a first-rate mind in an athletic body came to terms with the total loss of vision.

The World I Live In—Helen Keller. Century Co., N. Y.—1909.
No comment needed.

On Wings of Healing. The Muhlenburg Press, Phila.—1942.
Elaborate edition but good in content.

Pamphlets

*He's Back. Surgeon General's Office, War Dept., Washington, D. C.

An Open Letter to My Newly Blinded Friend—J. P. Clunk. National Society for the Blind, Woodward Building, Washington, D. C.

When We Enter the Sick Room. The Modern Hospital Publishing Co., Chicago.

Rehabilitation of the Disabled Serviceman. Russell Sage Foundation, 130 E. 22, N. Y. C.

The War Wounded—Harold W. Wilke, S.T.M. Thesis, Andover Newton Theological School.

Questions and Answers. The Yanks Service Bureau, The Chicago Sun.

Articles

Healthy Attitudes Towards War Injuries—Major W. E. Barton. Public Health Nursing—February, 1944.

New Concepts of Rehabilitation—M. J. Shortley. Mental Hygiene—October, 1944.

Treatment of T. B. Veterans—Albert Deutsch. P. M., N. Y. C. (Series of articles beginning February 19, 1945.)

Fun for Sick Soldiers—Walter F. Grueninger, Survey Midmonthly, April, 1944. Survey Assoc's Inc., 112 E. 19th St., N. Y. 3, N. Y.

Service to Amputees—Cynthia R. Nathan. The Family. February, 1945.

If They Come Home on Crutches—Harold W. Wilke. Advance, August, 1944. 287 Fourth Avenue, N. Y. 10, N. Y.

V

THE NERVOUS AND UPSET

Psychological Effects of War on Citizen and Soldier—R. D. Gillespie, M.D. Norton, N. Y.—1942.
Study based on investigation of civilians and soldiers under war conditions in England.

Psychology for the Fighting Man (already referred to).

Personality and Behavior Disorders Vols. I and II. Edited by J. McV. Hunt. The Ronald Press, N. Y.—1944. $10.00.
An up to date reference book for workers with people.

Psychiatry in War—E. Mira. Norten, N. Y. 1943.
The experience of a psychiatrist with veterans of war in Spain.

The Therapy of the Neuroses and Psychoses. S. H. Kraines. 2nd Edition 1943. Lea and Febiger, Philadelphia.
A socio-psychobiologic analysis and resynthesis. A guide to Meyerian Psychology.

*Discovering Ourselves—K. E. Appel and E. A. Strecker. (Sec. Ed.) —1943 MacMillan Co. $3.00.
Helps to recognize the meaning of a variety of behavior symptoms and urges need for balance among thinking, feeling and doing.

*The Neurotic Personality of Our Time—Karen Horney. Morton, 1937.
One of the best helps toward understanding the psychoneuroses.

Fundamentals of Psychiatry—E. A. Strecker. Lippincott. $3.00.
"Anxiety is not merely a strained face, but a strain in every muscle and gland of the body."

Mental Hygiene for Community Nurses—Eric Kent Clark. Univ. of Minnesota Press—1942.
Various problems found in the community with precipitating factors and measures taken for correction.

Anxiety and Its Treatment—John Y. Dent. London, John Murray, 1941.
A book on chronic alcoholism.

Doctors of the Mind—M. B. Ray. Little Brown—Boston, 1942.
A popular book on the history and present status of psychiatry with three chapters on shock therapy.

Foster Home Care for Mental Patients—Hester B. Crutcher. The Commonwealth Fund. N. Y. $2.00.
Covers all phases of family care.

Alcoholics Are Sick People—Seliger and Cranford. Alcoholism Publishers, 2030 Park Ave., Baltimore 17, Md. (Paper $1.00, Cloth $2.00).
Steps leading up to "Life without Liquor" the final chapter.

Pamphlets

*If He Comes Back Nervous—Drs. Rennie and Woodward. The National Committee for Mental Hygiene, 1790 Broadway, N. Y. 19, N. Y. (15c).

The Traumatic Neuroses of War—Abram Kardiner. A Psychosomatic Medical Monograph. National Research Council—1941 George Banta Publishing Co., Menosha, Wis.

*The Psychiatric Toll of Warfare—Fortune Magazine Reprint, Dec. 1943. Federated Council of Churches. 287 Fourth Ave., N. Y. 10, N. Y.

Articles

Some Psychiatric Aspects of the Returned Soldier—S. Fultern. The Family Magazine, Dec. 1944.

Psychological Adjustments of Discharged Service Personnel—Carl R. Rogers. Psychological Bulletin, Dec. 1944.

National Planning for Psychiatric Rehabilitation—Thomas A. C. Rennie. American Journal of Orthopsychiatry, July, 1944.

Rehabilitation Round Table—Problems of Psychiatrically Disabled Veterans—Temple Burling. American Journal of Orthopsychiatry, Oct. 1944, Banta Publishing Co., Menasha, Wis.

A Plan for the Organization of Psychiatric Rehabilitation Clinic—T. A. C. Rennie, M.D., Mental Hygiene, April 1944. National Committee for Mental Hygiene, 1790 Broadway, N. Y. 19, N. Y.

VI

GOVERNMENT PROVISIONS

(Note: Call at the office of your Selective Service Board, at the nearest Veterans Administration Office, and at the U. S. Govt. Employment office for your district, and ask for typed or printed material available.)

Pamphlets

*Rights and Benefits. U. S. Gov. Office: War Mobilization, Washington 25, D. C.
Deals with such questions as Hospital Care, Medical Attention, Disability Pensions, Care in Soldiers Homes, Legal Protection and Jobs.

Information for Demobilized Veterans. New England Mutual Life Insurance Company of Boston, Mass.

Rights and Benefits for Massachusetts Veterans. Veterans' Rehabilitation and Re-employment Committee, 127-A State House, Boston, Mass.

Jobs and Security for Tomorrow—Maxwell S. Stewart. Public Affairs Com., Inc., 30 Rockefeller Plaza, N. Y. (10c).

Articles

Veterans Employment—Kathryn Smul. Survey Midmonthly, Dec. 1944.

The Veteran Comes Home—Elizabeth Wickenden. Public Welfare, Aug. 1944, 1313 E. 60th St., Chicago 37, Ill. (50c).
Explains the so-called G. I. Bill of Rights.

When Service Men Return—Brig. Gen. Frank T. Hines. Survey Midmonthly, Sept. 1944.
The administration of veterans affairs. Explains the so-called G. I. Bill of Rights.

When You Come Back—Life, Sept. 25, 1944.
Answers to the veterans' questions about the future.

(NOTE: Veterans Service Centers are being established by the Office of Price Administration. [The New York Center is at 10 East 40th St.] The aim of these centers is to help Returning Service Men set up their own businesses.)

VII

SERVICE MEN AND THE CHURCH

A few books by Chaplains in the Army and Navy and by Churchmen are beginning to appear.

"The Leathernecks Come Through" by Chaplain W. W. Willard (Revel, 1944) and "Your Daddy Did Not Die" by Daniel A. Poling (Greenburg, 1945) are illustrative.

The most useful material however, is found in pamphlets and current articles in the religious press. The series of ten-cent pamphlets published by the Commission on Religion and Health of The Federal Council of Churches of Christ in America (297 Fourth Ave., N. Y. 19, N. Y.) are considered among the best. The series is called The Church and the Returning Service Personnel. Titles are listed in section II of this bibliography. Pamphlet number two, which is the report of the Baltimore Conference of Army and Navy Chaplains, USO workers and Pastors, is especially recommended.

Pastors and church workers are probably already in touch with pamphlets and reprints selected by denominational headquarters offices. The Episcopal Church of the United States has material avaliable on "A Diocesan Program on The Church and the Returning Service Personnel." The Service Men's Bureau of the Evangelical and Reformed Church (St. Louis) is another resource. The Church of England in Canada (Toronto), The United Church of Canada (Toronto) and The Baptist Convention of Ontario and Quebec (Toronto) also have been making available to their churches preparatory pamphlets on the present and future responsibility of the Church for the Returning Service Personnel.

"Protestantism's Responsibility for Returning Service Men and Women" and "Civilians Again" pamphlets published by The National Council of the Y.M.C.A. (341 Madison Ave., N. Y.) also are of interest to pastors and church workers.

VIII

SUMMARY OF A SEMESTER'S CLINICAL TRAINING AT ANDOVER NEWTON AND A LARGE CITY HOSPITAL, BY A WOMAN WORKER FROM A CITY CHURCH

In the fall of the year a certain student came to a great city, and there she found gathered together in one place a number of "sick people that were taken with divers diseases and torments, and those which were lunatic and those that had the palsy." Matt. 4 :24.

Day after day she visited the place where they were cared for, and sought to discover why so many of them were in such sore distress and how best to minister to them. During these days she discovered many things. She learned much of hospitals and their ways and was more deeply aware than ever before of the greatness of doctors and nurses. She learned much from the sufferers themselves as she watched their reactions in difficult circumstances. She realized as never before how much physical pain is linked with the suffering of the soul as man has failed to understand the true meaning of life. She learned through her teachers and through books and very often through her blunders.

One day she noticed a young woman stricken with grief as she stood by the bedside of her dying mother, who was struggling to keep hold of the last vestige of life within her worn out body. She drew near to the girl and chatted with her a moment before going on her way. Time and again through the remainder of the afternoon and evening the student returned, each time drawing a little closer to the girl and gradually piecing together the story as it came out bit by bit. She was able to interpret some of the causes of the difficulties which the girl had faced alone in the months that had passed, difficulties which the girl felt she had not always met wisely and for which, in the presence of death, she was reproaching herself and adding to the bitterness of her grief.

In the evening as this student was leaving the ward for the last time, her attention was claimed by a young woman with whom she had endeavored to make a contact on previous visits to the ward. That night she was ready to talk—and the student thought she listened. Later she tried to recall the words which had been spoken but could remember nothing but the dying woman and her daughter. Inwardly she felt rebuked for she realized that in so identifying herself with the need of one person, she had failed to use the opportunity which had opened in another because of it. She returned a few days later, but the opportunity could not be reclaimed, the young woman had passed out of the hospital to become part of the busy world.

It was early evening of another day as the student stopped for the first time at the side of another patient. She was very ill and alone—yet with none of the usual signs of death. The student lingered a few moments and went on her way. She returned a few days later to find

that this woman too was gone, but by another route. Again the student felt rebuked for not recalling to her mind that which she had known through experience, regarding the approach of death to many tubercular patients. She wondered if the lonesomeness that so often is felt as one approaches the end of life, had been felt by the dying woman and not been ministered to through someone "standing by."

Another day she found herself at the bedside of another woman whom she had visited many times, the woman was in need of a nurse's care, the air was heavy with unwholesome odours to which the student had thought she had entirely accustomed herself. Unconsciously she shifted her position sufficiently to make it possible to listen as the woman told of her misery. And immediately by the expression on the face of the woman the student knew her movement had been understood and that hurt had been added to the patient's misery. The student was thankful for the reminder to keep closer guard on her own reactions and was more than thankful a few minutes later to be able to help the nurse to relieve some of this patient's discomfort, and she hoped, some of the hurt she had inflicted.

One wintry day the student came to the bedside of a young woman whom she had visited a few weeks previously just as she was leaving the hospital. She had returned, this time to a different ward. It gave the student a little insight into the type of surgery the girl was facing; but the girl was ignorant of the knowledge which the student possessed. The girl was sick, she was frightened, she was alone in the city without friends and with very little money. In the course of the conservation the girl said, "I thought I could start all over again in a big city where no one would know me and now everything has caught up with me." The student was quiet for a time but the girl was not yet ready to talk. Finally as she was leaving her she said, "If you ever feel like talking about it, this telephone number will always get me." The following day the student felt led to return to the hospital and as she approached the bedside of the girl she was greeted with the words "I was looking for you." That day she was ready to talk, and as she poured out her story one sensed an easing of tensions and a sense of relief. The student was glad that she had learned something of the value of being a good listener. The quietness of that hour opened the way for many a chat in the days that followed that may have helped one girl again to claim some of the real values of life.

The student discovered many other things during those weeks. She learned (1) that almost any barrier can be broken down "in the fulness of time" if one has patience. (2) That even the apparently unlovely personalities have something lovable in their make-up if we are willing to pay the price of "mining." (3) She realized that if she were to enter into the suffering of those to whom she would minister, she should take time to become familiar with the kind of pain that was afflicting their bodies, yes and their minds. How else could she hope to be understanding and stand quietly by, through the weeks as someone grows into the knowledge that for the remainder of their days they

must companion with pain. How else could she know when to encourage activity in spite of pain or at other times plan some new diversion for one who must learn to be content even though inactive. (4) She found many ways that the long hours of the day might be broken; and even some that eased the long night watches. (5) She discovered that keeping together in one place those things she had found useful, to be a great convenience, for it not only saved time but prevented those ideas which had taken form and proved themselves good from being forgotten. (6) She was reminded time and again of the relationship of soul and body when it was possible to ease the mind for aged parents, as regards their children and hospital expenses. (7) She discovered how much prayer could mean to a person who had long been out of touch with her church when the patient said "no one ever did anything like that for me before." It made the student realize as never before that the hospital is one place we can reach the so-called "unchurched." (8) She discovered the heart-breaking loneliness of the forgotten people of the world on Christmas Day when most folk in hospitals are surrounded by their loved ones and friends. (9) She was reminded once again of her limitations as she visited the Chinese girl who was mentally sick. There is so little we can do that often we are tempted to stand aside forgetting the words "silver and gold have I none but such as I have give I unto Thee." (10) Occasionally she would sit down at the close of the day and ponder on a visit and try and put in words something of what had happened that those to whom she looked for guidance might help her work become more meaningful. (11) She realized more fully the necessity for alertness and acuteness of observation when calling, and in particular when paying a first call. (It is a fresh relationship and offers some opportunities for gaining information and sidelights on a personality that will never exist again.) She discovered that the first five minutes are of particular value—therefore that there should be preparation of a special nature before attempting to make a first call. (12) She learned that the physical symptoms that some patients are ready to chat about on the slightest provocation and to which they return again and again, often have other than physical meaning. (13) She learned that folk who consistently project the blame for all the difficulties of life on others are often suffering from a sense of guilt, and that the inner conflict has a very real relationship to their lack of well-being. It led her to watch more carefully for the patterns of thinking and living that folk have built up as their method of meeting the difficulties of life. (14) She learned the value of preliminary plans before calling on a person. It means the definite recalling to one's mind of all that relates to an individual, going more purposefully about one's work, and helps eliminate the hit and miss method so often used in calling on the sick. (15) She learned to guard against the formation of anything but tentative conclusions regarding any person or any situation as she realized the multiplicity of forces from within and without, that play on any given person or situation, and to remember that regardless of

what knowledge we may have acquired or how much factual information may be at our disposal, there is always so much that we do not know. (16) She learned not to be too hasty about reassuring folk when they are disturbed, especially when they themselves have opened up a subject that is on their mind. A wound will never heal through the application of "salve." (17) She learned to avoid any terminology that might lead persons to feel that they are just "cases." Always, to those of us who call, they should be some of God's other children whom we meet on the pilgrimage of life. (18) She learned to be careful to choose everything which is read to a patient with that person explicitly in mind. A poem may have untold value in one situation and be actually harmful in another set of circumstances. (19) She learned the necessity of keeping to an established routine when visiting the sick. Any change in routine so easily can be misinterpreted and sick folk have enough disappointments without their being added to. (20) She learned the untold value of comparing the total record of visits made on any one given person after they were discharged from hospital. In attempting to put all the bits of the puzzle together she often discovered something that had been missed when looking at a single visit. This proved valuable as a guide to her approach to other patients. (21) She learned to be on the alert for the opportunities to chat about those things we call religious as they grew naturally out of the conversation. One such opportunity claimed may pay richer dividends in life values than many of our more stereotyped or formal approaches. Every individual has a growing edge if we are keen enough to discover it. And she found that if she would help others grow, she herself must be in harmony with life. (22) Finally, she learned to remember first and always that although she was attempting to study people in the hospital in order that she might better understand them, she was there as a Christian worker and her first task was to minister to the sick.

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ANNOUNCING

CLINICAL PASTORAL TRAINING

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ONE

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Theological Bibliographies

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February, 1946

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OUR CONTRIBUTORS IN THIS ISSUE

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Please address all communications to

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THEOLOGICAL BIBLIOGRAPHIES

I. The Bible and Biblical Interpretation, by Professors Berkeley, Minear, Tuck, and Mr. Scammon.
II. Church History, by Professor Brush and Mr. Pierce.
III. Theology, by Professor Ferré.
IV. Judaism and Jewish Theology, by Dr. Liebman.
V. The Philosophy of Religion, and Christian Ethics, by Professor Hazelton.
VI. Christian Sociology, by Professor Gezork.
VII. Homiletics, Public and Private Worship, by Dean Dabney, Mr. Maclean, Professors Arbuckle and Brush.
VIII. Speech, by Professor Yarbrough.
IX. Pastoral Psychology, by Professor Guiles.
X. The Rural Church, by Dr. Ives.
XI. The World Mission of Christianity, by Professor Gezork.
XII. Religious Education, by Mr. Foster and Professor Arbuckle.
XIII. The Minister in Relation to Health and Hygiene, by Dr. Wilcox.

Every five years the Andover Newton Theological School faculty publishes a list of recommended books for ministers. It is hoped that it will aid not only as a guide for intelligent reading, but that it will also encourage intelligent book buying. It is written, not for research scholars, but for parish ministers. More detailed lists containing foreign books may be obtained by applying to the professors.

We cannot hope that all the prices are correct. Prices for books published only in England are not listed. Where such are handled by an American firm, we have tried to list that firm. Books that are known to be out of print are marked "o.p."

It should be remembered that the following libraries are prepared to send books by mail:

The General Theological Library
53 Mt. Vernon St., Boston 8, Mass.
(Will send books to ministers and certain other qualified individuals anywhere in New England.)

The Congregational Library
14 Beacon St., Boston 8, Mass.
(Will send anywhere in the U. S., regardless of borrower's denomination or profession.)

Zion Research Library
120 Seaver St., Brookline 46, Mass.
(Will send anywhere in the U. S.; specializes in books on the Bible and on church history.)

THE BIBLE AND BIBLICAL INTERPRETATION

OLD AND NEW TESTAMENTS

Texts

The American Revised Version of 1901 is now in process of revision. The Revised Standard Version of the New Testament appeared on February 11 of this year (Nelson, $2); the Old Testament is planned for 1950. A committee of thirty-one of America's foremost Biblical scholars has attempted to combine the simplicity and beauty of the King James Version of 1611 with the greater accuracy of the American Revised Version of 1901, avoiding the over-literalness of the latter. Compare also:

MOFFATT, JAMES, tr. *A New Translation of the Bible,* rev. ed. Harper, 1935. $3.50.

SMITH, J. M. P., and GOODSPEED, E. J., eds. *The Complete Bible, An American Translation.* Univ. of Chicago, 1939. $3.

General Works

HASTINGS, JAMES, ed. *A Dictionary of the Bible.* Scribner, 1898-1904. 5v. By subscription. Old, but not superseded for a comprehensive work.

Funk and Wagnalls New Standard Bible Dictionary; ed. by M. W. JACOBUS, E. C. LANE, A. C. ZENAS, with the assistance of E. J. COOK; 3d rev. ed. Blakiston, 1944. $3.95. A compact volume of valuable articles.

The Westminster Dictionary of the Bible; ed. by J. D. DAVIS; rev. by H. S. GEHMAN. Westminster, 1944. $3.50. Useful.

STRONG, JAMES. *The Exhaustive Concordance of the Bible.* Abingdon-Cokesbury, copyright, 1890; many reprints. $7.50.

YOUNG, ROBERT. *Analytical Concordance to the Bible;* twentieth American ed rev. throughout by W. B. Stevenson. Funk & Wagnalls, 1st ed., 1879; several revisions and reprints. $7.50. The revision with the supplement by Albright is recommended.

MANSON, T. W., ed. *A Companion to the Bible.* Scribner, 1939. $5. Covers briefly introduction, geography, history, archeology, and religion of the Bible; the articles are contributed by leading Biblical scholars.

Geography

WRIGHT, G. E., and FILSON, F. V. *The Westminster Historical Atlas to the Bible.* Westminster, 1945. $3.50. Invaluable.

SMITH, G. A. *The Historical Geography of the Holy Land;* 25th ed. Harper, 1932. o.p.

Archeology

BARTON, G. A. *Archaeology and the Bible;* 7th ed. American Sunday-School Union, 1937. $3.50. Long a standard volume; needs some minor revision.

BURROWS, MILLAR. *What Mean These Stones?* American Schools of Oriental Research, 1941. $2.50. Good for details on many sites.

FINEGAN, JACK. *Light From the Ancient Past.* Princeton Univ., 1946. $5. Well-illustrated and authoritative.

McCOWN, C. C. *The Ladder of Progress in Palestine.* Harper, 1943. $3.50. A recent, chronological survey.

Those wishing to keep in touch with recent archeological work should read the Bulletins of the American Schools of Oriental Research in Jerusalem and Bagdad. *The Biblical Archaeologist,* 409 Prospect St., New Haven, Conn., endeavors to give, for $.50 a year, the highlights of recent explorations bearing on the Bible.

Transmission

KENYON, F. G. *Our Bible and the Ancient Manuscripts* [fourth ed.]. Harper, 1940. o.p. Complete material on how the Bible has come down to us.

Same. *The Story of the Bible.* Dutton, 1937. $1.50. Considerably briefer; fascinating to read.

The Bible as Literature

DINSMORE, C. A. *The English Bible as Literature.* Houghton, Mifflin, 1931. $2.50.

Interpretation

BARTH, KARL. *The Word of God and the Word of Man;* 2d ed. Zondervan, 1935. $1.50.

BRUNNER, EMIL. *The Divine-Human Encounter;* tr. by A. W. Loos. Westminster, 1943. $2.50.

COLWELL, E. C. *The Study of the Bible.* Univ. of Chicago, in process of revision.

DODD, C. H. *The Authority of the Bible.* Harper, 1929. o.p.

RICHARDSON, ALAN. *Preface to Bible Study.* Westminster, 1944. $1.

OLD TESTAMENT

Texts, Grammars, and Lexicons

KITTEL, RUDOLF, ed. *Biblia Hebraica;* 3d ed. Stuttgart, Privilegierte Württembergische Bibelanstalt, 1937.

GESENIUS, F. H. W. *Hebrew Grammar;* ed. by E. Kautzsch; 2d English ed. by A. E. Cawley. Oxford Univ., 1910. $6.

BROWN, FRANCIS, DRIVER, S. R., and BRIGGS, C. A. A. *Hebrew and English Lexicon of the Old Testament.* Houghton Mifflin, 1906. o.p.

RAHLFS, ALFRED, ed. *Septuaginta.* Stuttgart, Privilegierte Württembergische Bibelanstalt, 1935.

For English texts see section, "Old and New Testaments." In addition note:

The Holy Scriptures According to the Masoretic Text. Jewish Publication Society of America, 1917. $1.50.

Commentaries

The following one-volume commentaries are very useful:

EISELEN, F. C., LEWIS, EDWIN, and DOWNER, D. G., eds. *The Abingdon Bible Commentary.* Abingdon-Cokesbury, 1929. $5.

GORE, CHARLES, GOUDGE, H. L., and GUILLAUME, ALFRED, eds. *A New Commentary on Holy Scripture Including the Apocrypha.* Macmillan, 1928. $6.

PEAKE, A. S. *A Commentary on the Bible,* with the assistance of A. J. Grieve. Nelson, 1936. $6.

For additions to such an introductory discussion *the purchase of single volumes will be found more profitable than buying any entire set.* The International Critical Commentary volumes (ICC; published by Scribner, $3.50-$4.50 per volume) are standard as technical, scholarly treatises. The Cambridge Bible for Schools and Colleges (CB; published by Cambridge Univ., $.60-$3.10 per volume) provides brief authoritative treatments, many of which have high value. The Westminster Commentaries (WC; published by Methuen, with a wide variation in price) are scholarly and especially well adapted for the use of pastors. The New-Century Bible (NC; published by Oxford Univ.) is similar in character to CB. It is now o.p. The Clarendon Bible (Oxford Univ., $1.90 per volume) is more recent and may to a certain extent replace New-Century, although the O. T. series is not arranged according to the Biblical order of books. An American Commentary on the Old Testament (AC; published by American Baptist Publication Society, $.75-$3 per volume) added in 1939 the volume on Ezekiel to its list. In the following list of commentaries on separate books, a more practical volume is named first, and a more scholarly treatment second. Selection is often difficult and does not imply disparagement of the many excellent works omitted for lack of space.

For a more extended bibliography see Bewer's *Literature of the Old Testament;* Oesterley and Robinson's *Introduction to the Books of the Old Testament;* and Pfeiffer's *Introduction to the Old Testament.*

Genesis: DRIVER, WC, rev. ed.; SKINNER, ICC. **Exodus:** DRIVER, CB; MCNEILE, WC. **Leviticus:** KENNEDY, NC; CHAPMAN and STREANE, CB. **Numbers:** BINNS, WC; GRAY, ICC. **Deuteronomy:** G. A. SMITH, CB; DRIVER, ICC; see also WELCH, *The Code of Deuteronomy,* and *Deuteronomy, The Framework of the Code,* Oxford Univ., 1924 and 1932, o.p. **Joshua:** ROBINSON, NC; COOKE, CB. **Judges:** BURNEY, *The Book of Judges,* Macmillan, 1922, o.p.; MOORE, ICC; see also, on *Joshua* and *Judges,* GARSTANG, *The Foundations of Bible History,* R. R. Smith, 1931, o.p. **Ruth:** THATCHER, NC; COOKE, CB. **Samuel:** KIRKPATRICK,

CB, rev. ed., 2 vols.; H. P. SMITH, ICC. **Kings:** SKINNER, NC; BARNES, CB; MONTGOMERY, ICC, is in the publisher's hands. **Chronicles:** ELMSLIE, CB; CURTIS and MADSDEN, ICC. **Ezra-Nehemiah:** RYLE, CB; DAVIES, NC; BATTEN, ICC. **Esther:** STREANE, CB; PATON, ICC. **Job:** PEAKE, NC; GIBSON, 3d ed., WC; GRAY and DRIVER, ICC, 2 vols. **Psalms:** BARNES, WC; see also JAMES, *Thirty Psalmists,* Putnam, 1938, $2.75. **Proverbs:** OESTERLEY, WC. **Ecclesiastes:** MCNEILE, *An Introduction to Ecclesiastes,* Cambridge Univ., 1904, o.p.; BARTON, ICC; JASTROW, *A Gentle Cynic,* Lippincott, 1919, o.p., is fascinating. **Song of Solomon:** A. HARPER, CB; JASTROW, *The Song of Songs,* Lippincott, 1921, o.p. **Isaiah:** WHITEHOUSE, NC, 2 vols.; SKINNER, CB, rev. ed., 2 vols.; WADE, WC, 2d ed.; G. A. SMITH, *The Book of Isaiah,* Harper, 1928, 2v., $1.69 per vol. (a revision of his work in the Expositor's Bible) is vivid, picturesque; TORREY, *The Second Isaiah,* Scribner, 1928, $5, is stimulating if not entirely convincing. **Jeremiah:** PEAKE, NC, 2 vols.; BINNS, WC; SKINNER, *Prophecy and Religion,* Macmillan, 1922, $3. **Lamentations:** PEAKE, NC (with Jeremiah); Davidson, rev. by Streane, CB. **Ezekiel:** LOFTHOUSE, NC; REDPATH, WC; COOKE, ICC, 2 vols.; MATTHEWS, AC; **Daniel:** CHARLES, NC, and his larger *A Critical and Exegetical Commentary on the Book of Daniel,* Oxford Univ., 1929, o.p.; MONTGOMERY, ICC. **Minor Prophets:** G. A. SMITH, *The Book of the Twelve Prophets,* 1928, 2v., $1.69 per vol. (a revision of his work in the Expositor's Bible) should be read by every student of the prophets. On the individual prophets: HARPER, ICC, on *Amos* and *Hosea;* see also MORGENSTERN, *Amos Studies,* Hebrew Union College, 1941, $2.50 (only Vol. 1 has been published); WOLFE, *Meet Amos and Hosea,* Harper, 1945, $2. CB, NC, WC, and ICC all have fine volumes on the minor prophets individually or in groups.

Introduction

BEWER, J. A. *The Literature of the Old Testament in its Historical Development;* rev. ed. Columbia Univ., 1933. $3. Fascinatingly readable with little indication that any variant view is possible. Of the nature of a literary history.

CARTLEDGE, S. A. *A Conservative Introduction to the Old Testament.* Zondervan, 1942. $1.75. From the point of view of an informed, discriminating conservative scholar.

DRIVER, S. R. *An Introduction to the Literature of the Old Testament;* new ed. (Do not buy any edition before the 1910 revision). Scribner, o.p. Still standard.

GRAY, G. B. *A Critical Introduction to the Old Testament.* Scribner, 1913. o.p. Concise and authoritative.

OESTERLEY, W. O. E., and ROBINSON, T. H. *An Introduction to the Books of the Old Testament.* Macmillan, 1934. $3.50. A very valuable treatment.

PFEIFFER, R. H. *Introduction to the Old Testament.* Harper, 1941. $4. An outstanding piece of work, the most comprehensive introduction in English. It contains in addition much material on the canon and on the text.

History

LODS, ADOLPHE. *Israel from its Beginnings to the Middle of the Eighth Century;* tr. by S. H. Hooke. Knopf, 1932. $6.

Same. *The Prophets and the Rise of Judaism;* tr. by S. H. Hooke. Dutton, 1937. o.p. A sequel to the preceding; both are standard critical works.

OESTERLEY, W. O. E., and ROBINSON, T. H. *A History of Israel.* Oxford Univ., 1932. 2v. $5 per volume. A fine presentation.

OLMSTEAD, A. T. *History of Palestine and Syria.* Scribner, 1931. o.p. By an authority in this field.

ROBINSON, H. W. *The History of Israel.* Scribner, 1938. $2.25. Very compact.

WARDLE, W. L. *The History and Religion of Israel.* Oxford Univ., 1936. $1.90. This is Vol. 1 in The Clarendon Bible series; compact and very useful.

JAMES, FLEMING. *Personalities of the Old Testament.* Scribner, 1939. $3. Excellent; history in the form of biographies.

GOODSPEED, G. S. *A History of the Babylonians and Assyrians.* Scribner, 1902. o.p. Compact.

BREASTED, J. H. *A History of the Ancient Egyptians.* Scribner, 1908. o.p. Compact.

Religion

KAUTZSCH, E. Art., "Religion of Israel," in *A Dictionary of the Bible;* ed. by James Hastings. Scribner, 1898-1904. V, pp. 612-734.

KNUDSON, A. C. *The Religious Teaching of the Old Testament.* Abingdon, 1918. $2.50.

ROBINSON, H. W. *The Religious Ideas of the Old Testament.* Scribner, 1913. o.p.

These three make a mighty trio.

OESTERLEY, W. O. E., *and* ROBINSON, T. H. *Hebrew Religion;* rev. ed. Macmillan, 1937. $2.50. This brings in more recent views.

SNAITH, N. H. *The Distinctive Ideas of the Old Testament.* Epworth, 1944. Very brief but useful.

WRIGHT, G. E. *The Challenge of Israel's Faith.* Univ. of Chicago, 1944. $1.50. Indicative of new trends in Biblical theology.

Canon

BUHL, F. P. W. *Canon and Text of the Old Testament;* tr. by John Macpherson. Scribner, 1892. o.p.

RYLE, H. E. *The Canon of the Old Testament;* second ed. Macmillan, 1895. o.p.

Social Life and Institutions

BAILEY, A. E. *Daily Life in Bible Times.* Scribner, 1943. $3. Graphic and stimulating.

BERTHOLET, ALFRED. *A History of Hebrew Civilization;* tr. by A. K. Dallas. Brentano's, 1926. o.p. A very complete survey of the social and political life of the Hebrews.

GRAHAM, W. C., and MAY, H. G. *Culture and Conscience.* Univ. of Chicago, 1936. $2.50. The development of culture in the light of archeology.

GRANT, ELIHU. *The People of Palestine.* Lippincott, 1921. o.p. A very helpful description of Palestinian life, illuminating the Biblical account at many points.

MEEK, T. J. *Hebrew Origins.* Harper, 1936. o.p. The origin of the various social institutions of the Hebrew people.

MILLER, M. S., and MILLER, J. L. *Encyclopedia of Bible Life.* Harper, 1944. $4.95. A well-illustrated, useful reference work.

PEDERSEN, JOHANNES. *Israel, Its Life and Culture.* Volumes I and II, bound together, were published by Oxford Univ. in 1926; now o.p. Volumes III, IV have just appeared in England.

WALLIS, LOUIS. *God and the Social Process: a Study in Hebrew History.* Univ. of Chicago, 1935. $2. A sociological study of the history; very stimulating.

WILSON, C. T. *Peasant Life in the Holy Land.* Dutton, 1906. o.p. A picturesque and illuminating description by one who has lived there.

NEW TESTAMENT

Introduction and History

CRAIG, C. T. *The Beginning of Christianity.* Abingdon-Cokesbury, 1943 . $2.75.

ENSLIN, M. S. *Christian Beginnings.* Harper, 1938. $3.75.

LAKE, KIRSOPP, and LAKE, S. N. *An Introduction to the New Testament.* Harper, 1937. o.p.

LIETZMANN, HANS. *The Beginnings of the Christian Church;* tr. by B. L. Woolf. Scribner, 1937. $4.

SCOTT, E. F. *The Literature of the New Testament.* Columbia Univ., 1932. $3.

WADE, G. W. *New Testament History;* 2d ed. Methuen, 1933.

WEISS, JOHANNES. *The History of Primitive Christianity;* tr. by four friends, ed. by F. C. Grant. Wilson-Erickson, 1937. 2 vols., $10.

The Gospels — Commentaries

It is better to buy single commentaries than sets. References to the International Critical Commentary volumes (Scribner, $3.25-$4.50

per volume) are abbreviated to ICC; The Westminster Commentaries (Methuen, with a wide variation in price), WC; The Moffatt New Testament Commentary (Harper, $2.75 per volume), MC.

The Four Gospels: MAJOR, H. D. A., MANSON, T. W., and WRIGHT, C. J., *The Mission and Message of Jesus,* Dutton, 1938, $5. Notably fine treatment of the teaching of Jesus. **The Synoptics:** MONTEFIORE, C. G., *The Synoptic Gospels;* 2d ed., Macmillan, 1927, 2 vols., o.p.; the supplementary volume, *Rabbinic Literature and Gospel Teachings,* Macmillan, 1930, o.p., is valuable. **Matthew:** MCNEILE, A. H., *The Gospel according to St. Matthew,* Macmillan, 1915, $3.50; ALLEN, ICC. **Mark:** BRANSCOMB, MC; RAWLINSON, WC. **Luke:** CREED, J. M., *The Gospel according to St. Luke,* Macmillan, 1930, $4.50; RAGG, WC; PLUMMER, ICC; MANSON, MC. **John:** HOSKYNS, E. C., *The Fourth Gospel;* ed. by F. N. Davey, Faber and Faber, 1940, 2 vols.; MACGREGOR, MC; BERNARD, ICC, 2 vols.; STRACHAN, R. H., *The Fourth Gospel;* 3d ed., Macmillan, 1942. o.p.

The Gospels — Studies

The Four Gospels: GRANT, F. C., *The Growth of the Gospels,* Abingdon-Cokesbury, 1933, $1.50; DIBELIUS, MARTIN, *From Tradition to Gospel,* Scribner, 1935, o.p. (Blessing's, 63 E. Adams St., Chicago 3, has been selling this for $1.69); FILSON, F. V., *Origins of the Gospels,* Abingdon-Cokesbury, 1938, $2; RICHARDSON, ALAN, *The Gospels in the Making,* Student Christian Movement, 1938; TAYLOR, VINCENT, *The Formation of the Gospel Tradition,* Macmillan, 1933, $2.50; STREETER, B. H., *The Four Gospels,* rev. ed., Macmillan, 1930, o.p. **Matthew:** BACON, B. W., *Studies in Matthew,* Holt, 1930, o.p. **Mark:** GRANT, F. C., *The Earliest Gospel,* Abingdon-Cokesbury, 1943, $2.50. **Luke:** CADBURY, H. J., *The Making of Luke-Acts,* Macmillan, 1927, o.p. **John:** See section, "The Fourth Gospel."

Commentaries on the Rest of the New Testament

Acts: FOAKES-JACKSON and LAKE, *The Beginnings of Christianity,* Macmillan, 1920-1933, 5 vols., o.p.; especially volumes 4 and 5, "English Translation and Commentary," and "Additional Notes to the Commentary," ed. by Lake and Cadbury; FOAKES-JACKSON, MC. **Romans:** SANDAY and HEADLAM, ICC, the last revision was in 1923, now o.p.; DODD, MC; BARTH, *The Epistle to the Romans;* tr. by E. C. Hoskyns, Oxford Univ., 1933, $8.50; CALVIN, *Commentaries on the Epistle to the Romans;* the Calvin Translation Society published a translation by John Owen in 1849; no translation is now in print. **I Cor.:** MOFFATT, MC; BARTH, *The Resurrection of the Dead,* tr. by H. J. Stenning, Revell, 1933, $2. **II Cor.:** STRACHAN, MC. **Galatians:** BURTON, ICC; DUNCAN, MC; LIGHTFOOT, *St. Paul's Epistle to the Galatians;* 10th ed., Macmillan, 1890, o.p.; LUTHER, *Commentary on St. Paul's Epistle to the Galatians;* tr. by

Theodore Graebner, Zondervan, 1939, $1.95. **Ephesians, Colossians, Philemon:** ABBOTT, ICC; SCOTT, MC; LIGHTFOOT, *St. Paul's Epistles to the Colossians and to Philemon;* new ed., Macmillan, 1879, o.p.; KNOX, *Philemon Among the Letters of Paul,* Univ. of Chicago, 1935, o.p. **Philippians:** MICHAEL, MC; LIGHTFOOT, *St. Paul's Epistle to the Philippians,* 4th ed., Macmillan, 1878, o.p. **Thessalonians:** FRAME, ICC; MILLIGAN, *St. Paul's Epistle to the Thessalonians,* Macmillan, 1908, o.p. **Pastoral Epistles:** LOCK, ICC; SCOTT, MC; HARRISON, *The Problem of the Pastoral Epistles,* Oxford Univ., 1922; o.p. **Hebrews:** MOFFATT, ICC; SCOTT, *The Epistle to the Hebrews,* Scribner, 1923, o.p.; ROBINSON, MC. **James:** ROPES, ICC. **Catholic Epistles:** MOFFATT, MC; BIBB, ICC; HORT, *The Epistle of St. James, Macmillan,* 1908, o.p.; HORT, *First Epistle of St. Peter,* Macmillan, 1898, o.p.; CALVIN, *Commentaries on the Catholic Epistles;* the Calvin Translation Society published a translation by John Owen in 1855; no translation is now in print. **Johannine Epistles:** BROOKE, ICC; DODD, MC. **Revelation:** KIDDLE, MC; CHARLES, ICC, 2 vols.; SCOTT, *The Book of Revelation,* Scribner, 1940, o.p.; CASE, *The Book of Revelation,* Univ. of Chicago, 1918, o.p.; ALLEN, *The Message of the Book of Revelation,* Abingdon-Cokesbury, 1939, $1.50.

Biographies of Jesus

For thorough critical study, the two best are GOGUEL, MAURICE, *The Life of Jesus,* tr. by Olive Wyon, Macmillan, 1933, $5; and GUIGNEBERT, C. A. H., *Jesus,* tr. by S. H. Hooke, Knopf, 1935, $7.50. For succinct summaries, the two best are RAWLINSON, A. E. J., *Christ in the Gospels,* Oxford Univ., 1945, $2; and MANSON, WILLIAM, *Jesus the Messiah,* to be published by Westminster in May of this year at $2.50. The best summaries of the history of research are SCHWEITZER, ALBERT, *The Quest of the Historical Jesus;* tr. by W. Montgomery; 2d ed., Macmillan, 1926, $4.60; and MCCOWN, C. C., *The Search for the Real Jesus,* Scribner, 1940, $2.50.

Teachings of Jesus

BULTMANN, R. K. *Jesus and the Word;* tr. by L. P. Smith. Scribner, 1934. o.p.

DIBELIUS, MARTIN. *The Sermon on the Mount*. Scribner, 1940. o.p.

OTTO, RUDOLF. *The Kingdom of God and the Son of Man;* tr. by F. V. Filson and B. L. Woolf, Zondervan, 1938. $3.50.

CURTIS, W. A. *Jesus Christ the Teacher*. Oxford Univ., 1943. $3.25.

WILDER, A. N. *Eschatology and Ethics in the Teaching of Jesus*. Harper, 1939. $2.50.

The Parables

SMITH, B. T. D. *The Parables of the Synoptic Gospels.* Macmillan, 1937. o.p.

DODD, C. H. *The Parables of the Kingdom.* Scribner, 1936. $2.

The Miracles

RICHARDSON, ALAN. *The Miracle-Stories of the Gospels.* Harper, 1942. $2.

RAMSEY, MICHAEL. *The Resurrection of Christ.* Bles, 1945.

STUDIES IN NEW TESTAMENT THEOLOGY

Inclusive Surveys

MACKINNON, JAMES. *The Gospel in the Early Church.* Longmans, Green, 1933. $6.40.

PARSONS, E. W. *The Religion of the New Testament.* Harper, 1939. $2.50.

A succinct summary may be found in HUNTER, A. M., *The Message of the New Testament,* Westminster, 1944, $1; or in DODD, C. H., *The Apostolic Preaching,* Willett, Clark, 1937, $1.50.

The Editor wishes to add the following book, written by the author of this section:

MINEAR, P. S. *Eyes of Faith: A Study in the Biblical Point of View.* To be published by Westminster in June of this year; tentative price, $2.75.

Christ and the Church

JOHNSTON, GEORGE. *The Doctrine of the Church in the New Testament.* Macmillan, 1943. $2.50.

THORNTON, L. S. *The Common Life in the Body of Christ,* 2d ed. Dacre, 1944.

FLEW, R. N. *Jesus and His Church.* Abingdon-Cokesbury, 1938. $2.

DIBELIUS, MARTIN. *Gospel Criticism and Christology.* Nicholson, 1935.

Christian Experience

TAYLOR, VINCENT. *Forgiveness and Reconciliation.* Macmillan, 1941. o.p.

MACDONALD, A. B. *Christian Worship in the Primitive Church.* Scribner, 1934. o.p.

HOPWOOD, P. G. S. *The Religious Experience of the Primitive Church.* Scribner, 1937. o.p.

Judaism in the Time of Jesus

MOORE, G. F. *Judaism.* Harvard Univ., 1927, 2 vols. $10.

GUIGNEBERT, C. A. H. *The Jewish World in the Time of Jesus,* tr. by S. H. Hooke. Dutton, 1939. $6.

FINKELSTEIN, LOUIS. *The Pharisees,* 2d ed. Jewish Publication Society, 1940, 2 vols. $5.

MACGREGOR, G. H. C., and PURDY, A. C. *Jew and Greek: Tutors Unto Christ.* Scribner, 1936. o.p.

In addition, the student is referred to the primary sources from this period, made accessible in such works as DANBY, HERBERT, ed. and tr., *The Mishnah,* Oxford Univ., 1938, $7.75; MONTEFIORE, C. G., and LOEWE, H., eds. and trs., *A Rabbinic Anthology,* Macmillan, 1938, $5; CHARLES, R. H., *The Apocrypha and Pseudepigrapha of the Old Testament,* Oxford Univ., 1913, 2 vols., $28; SINGER, SIMEON, tr., *The Standard Prayer Book; Authorized English Translation,* Bloch, 1915, $1.25; also helpful are books by W. O. E. OESTERLEY, especially his *The Jewish Background of Christian Liturgy,* Oxford Univ., 1925, o.p.

Hellenism

ANGUS, SAMUEL *The Mystery Religions and Christianity.* Scribner, 1925. $4.

WILLOUGHBY, H. R. *Pagan Regeneration.* Univ. of Chicago, 1929. $3.

DILL, SAMUEL. *Roman Society from Nero to Marcus Aurelius.* Macmillan, 1911. $3.10.

In addition, the student is urged to read primary sources, including Tacitus, Josephus, Plutarch, Cicero, Apuleius, Epictetus, Lucian, and Appolonius of Tyana.

Biographies of Paul

ASCH, SHOLEM. *The Apostle.* Putnam, 1943. $3.50. Fiction.

FOAKES-JACKSON, F. J. *The Life of Saint Paul.* Boni and Liveright, 1926. o.p. Trustworthy and readable.

NOCK, A. D. *St. Paul.* Harper, 1938. $2. Helpful treatment of Paul as man and writer.

RIDDLE, D. W. *Paul, Man of Conflict.* Abingdon-Cokesbury, 1940. $2. Suggestive for its new approaches.

ROBINSON, B. W. *The Life of Paul;* rev. ed. Univ. of Chicago, 1928. $2. A handy reference book. Useful as a text book.

DUNCAN, G. S. *St. Paul's Ephesian Ministry.* Scribner, 1930. o.p. A presentation of the thesis that the Prison Epistles originated in Ephesus.

Teachings of Paul

ENSLIN, M. S. *The Ethics of Paul.* Harper, 1930. $2.50. The best book in this field.

HUNTER, A. M. *Paul and His Predecessors.* Student Christian Movement, 1940.

RALL, H. F. *According to Paul.* Scribner, 1944. $2.75. Recent and on the "must" list.

SCOTT, C. A. A. *Christianity According to St. Paul.* Macmillan, 1927. o.p. The best book.

See section on N. T. commentaries for books on Paul's letters.

The Fourth Gospel

GARDNER, PERCY. *The Ephesian Gospel.* Putnam, 1915. o.p. A good discussion of the doctrines and leading ideas of the Gospel; scholarly, but not academic.

HOWARD, W. F. *The Fourth Gospel in Recent Criticism and Interpretation;* 2d ed. Epworth, 1935 (it is understood that this will be revised again shortly). A fascinating survey of work in the field from 1900 to 1930, followed by the author's own conclusions. A valuable discussion and a most useful bibliography.

Same. *Christianity according to St. John.* Duckworth, 1943 (Westminster is bringing out an edition in this country this coming April). A brief but very valuable study of the doctrines.

LYMAN, M. E. *The Fourth Gospel and the Life of Today.* Macmillan, 1931. o.p. Balanced, popularly-written, with devotional as well as critical value; one of the finest on the subject.

SCOTT, E. F. *The Fourth Gospel.* Scribner, 1907. o.p. The pioneer work in English; fundamental, stimulating. An indispensable book.

TEMPLE, WILLIAM. *Readings in St. John's Gospel.* Macmillan, 1939-1940. 2 vols., $2.50 each. These books by the late Archbishop of Canterbury are very suggestive on the devotional side, somewhat weaker on the critical. Balanced by other books, they will be useful for preaching from the Fourth Gospel.

WESTCOTT, B. F. *The Gospel according to St. John;* ed. by A. Westcott. Murray, 1908. 2 vols., o.p. One of the most thorough studies, with deepest insights. Used with a more recent commentary (see commentary list) this book always proves rewarding.

Texts, Grammars, Concordances, and Lexicons

WESTCOTT, B. F., and HORT, F. J. A., eds. *The New Testament in the Original Greek;* rev. ed. Macmillan, 1925. $1.90. Do not buy the edition with the lexicon bound in; the lexicon is very poorly done.

NESTLE, ERWIN, ed. *Novum Testamentum Graece;* 16th ed. Stuttgart, Privilegierte Württembergische Bibelanstalt, 1936. Brings Eberhard Nestle's Greek Testament up to date. Less expensive; full critical apparatus; handy pocket size. An edition reproduced by photographic processes has been published by the American Bible Society, $1.15.

HUCK, ALBERT, ed. *A Synopsis of the First Three Gospels* [in Greek]; 9th ed., a complete revision of earlier editions by Hans Lietzmann, English ed. by Frank Leslie Cross. Tübingen, J. C. B. Mohr, 1936.

BUNDY, W. E. *A Syllabus and Synopsis of the First Three Gospels.* Bobbs-Merrill, 1932. $4. The best of its kind; most useful.

DANA, H. E., and MANTEY, J. R. *A Manual Grammar of the Greek New Testament.* Macmillan, 1927. $4. One of the best.

MOULTON, W. F., and GEDEN, A. S. *A Concordance to the Greek Testament.* Scribner, 1897. o.p.

THAYER, J. H. *A Greek-English Lexicon of the New Testament;* corrected ed. American Book, 1889. $6. Too old, but nothing quite takes its place. Use it with the following:

MOULTON, J. H., and MILLIGAN, GEORGE. *The Vocabulary of the Greek Testament Illustrated from the Papyri and Other Non-Literary Sources.* Harper, 1930. o.p.

LIDDELL, H. G., and SCOTT, ROBERT. *A Greek-English Lexicon;* new ed. rev. and augmented throughout by Sir Henry Stuart Jones. Oxford Univ., 1940. 2v. $28 for the set. A great work brought up to date, covering Biblical, secular, and non-literary sources. Expensive.

Canon and Text

GOODSPEED, E. J. *The Formation of the New Testament.* Univ. of Chicago, 1926. $1.

GREGORY, C. R. *The Canon and Text of the New Testament.* Scribner, 1907. o.p.

KENYON, F. G. *The Text of the Greek Bible.* Duckworth, 1937.

LAKE, KIRSOPP. *The Text of the New Testament;* 6th rev. ed. by Silva New. Christophers, 1928.

N. T. Apocrypha

JAMES, M. R., ed. *The Apocryphal New Testament.* Oxford Univ., 1924. $3.75.

Apostolic Fathers

LAKE, KIRSOPP, ed. and tr. *The Apostolic Fathers.* Harvard Univ., 1912. 2 vols., $2.50 per volume. In the Loeb Classical Library series, with Greek text and English translation facing each other page by page.

CHURCH HISTORY

GENERAL

BAINTON, R. H. *The Church of Our Fathers.* Scribner, 1941. $2.50. For children and young people.

BAKER, A. G., ed. *A Short History of Christianity.* Univ. of Chicago, 1940. $2.

BETTENSON, HENRY, ed. *Documents of the Christian Church.* Oxford Univ., 1943. $.95.

CASE, S. J. *Makers of Christianity, from Jesus to Charlemagne.* Univ. of Chicago, 1934. o.p.

DAVIDSON, H. M. P. *Good Christian Men.* Scribner, 1940. o.p. Biographical sketches.

HARDY, E. R. *Militant in Earth.* Oxford Univ., 1940. $3.

LATOURETTE, K. S. *Anno Domini.* Harper, 1940. $2.50.

Same. *A History of the Expansion of Christianity.* Harper, 1937-1945. 7 v., $4 a volume.

Same. *The Unquenchable Light.* Harper, 1941. $2.

NAGLER, A. W. *The Church in History.* Abingdon-Cokesbury, 1929. $3.

NICHOLS, R. H. *The Growth of the Christian Church.* Westminster, 1941. $2.75.

RICHARDSON, C. C. *The Church Through the Centuries.* Scribner, 1938. $2.50.

ROWE, H. K. *A History of the Christian People.* Macmillan, 1931. o.p.

WALKER, WILLISTON. *Great Men of the Christian Church.* Univ. of Chicago, 1908. o.p.

Same. *A History of the Christian Church.* Scribner, 1918. $3.50.

WASHBURN, H. B. *Men of Conviction.* Scribner, 1931. o.p. Six biographical sketches.

THE EARLY CENTURIES

CASE, S. J. *The Social Triumph of the Early Church.* Harper, 1933. o.p.

HARNACK, ADOLF VON. *The Mission and Expansion of Christianity in the First Three Centuries;* tr. by J. Moffatt; 2d ed. Putnam, 1904. 2 v., o.p.

HODGES, GEORGE. *The Early Church.* Houghton Mifflin, 1915. o.p.

LIETZMANN, HANS. *The Beginnings of the Christian Church;* tr. by B. L. Woolf. Scribner, 1937. $4.

Same. *The Founding of the Church Universal;* tr. by B. L. Woolf. Scribner, 1938. $4.

MOFFATT, JAMES. *The First Five Centuries of the Church.* Abingdon-Cokesbury, 1938. $2.50.

WORKMAN, H. B. *Persecution in the Early Church.* Jennings and Graham, 1906. o.p.

THE CONTINENTAL REFORMATION

BOEHMER, HEINRICH. *Luther in the Light of Recent Research;* tr. by C. F. Huth, Jr. Christian Herald, 1916. o.p.

JACOBS, H. E. *Martin Luther.* Putnam, 1898. o.p.

LINDSAY, T. M. *A History of the Reformation.* Scribner, 1906-1907. 2 v., o.p.

MCGIFFERT, A. C. *Martin Luther.* Century, 1911. o.p.

REYBURN, H. Y. *John Calvin.* Doran, 1914. o.p.

SMITH, PRESERVED. *The Age of the Reformation.* Holt, 1920. $4.25.

SMITHSON, R. J. *The Anabaptists.* J. Clarke, 1935.

VEDDER, H. C. *The Reformation in Germany.* Macmillan, 1914. o.p.

THE UNITED STATES

BATES, E. S. *American Faith.* Norton, 1940. o.p.

HOPKINS, C. H. *The Rise of the Social Gospel in American Protestantism, 1865-1915.* Yale Univ., 1940. $3.

HUTCHISON, J. A. *We Are Not Divided.* Round Table, 1941. $3.

NIEBUHR, H. R. *The Kingdom of God in America.* Willett, Clark, 1937. $2.

ROWE, H. K. *The History of Religion in the United States.* Macmillan, 1924. o.p.

SWEET, W. W. *Makers of Christianity, from John Cotton to Lyman Abbott.* Holt, 1934. o.p.

Same. *Religion in Colonial America.* Scribner, 1942. $3.

Same. *Revivalism in America.* Scribner, 1944. $2.

Same. *The Story of Religion in America;* rev. ed. Harper, 1939. $3.50.

WALKER, WILLISTON. *Ten New England Leaders.* Silver Burdett, 1901. o.p.

WEIGLE, L. A. *American Idealism* (Vol. 10 of *The Pageant of America,* ed. by R. H. Gabriel). Yale Univ., 1928. Sold by subscription.

NEW ENGLAND CHURCH HISTORY

BRADFORD, WILLIAM. *History of Plymouth Plantation.* Scribner, 1908. o.p.

BURRAGE, H. S. *A History of the Baptists in New England.* American Baptist, 1894. o.p.

DEXTER, H. M. *The Congregationalism of the Last Three Hundred Years.* Harper, 1880. o.p.

FOSTER, F. H. *A Genetic History of New England Theology.* Univ. of Chicago, 1907. o.p.

MEYER, J. C. *Church and State in Massachusetts from 1740 to 1833.* Western Reserve, 1930. $1.50.

MILLER, PERRY. *The New England Mind: the Seventeenth Century.* Macmillan, 1939. $3.75.

The Religious History of New England. Harvard Univ., 1917. $3.

TRACY, JOSEPH. *The Great Awakening.* Tappen and Dennett, 1842. o.p.

WALKER, WILLISTON. *The Creeds and Platforms of Congregationalism.* Scribner, 1893. o.p.

Same. *Ten New England Leaders.* Silver Burdett, 1901. o.p.

WINTHROP, JOHN. *Winthrop's Journal: The History of New England, 1630-1649;* ed. by J. K. Hosmer. Scribner, 1908. 2 v., o.p.

DOCTRINE AND SPECIAL SUBJECTS

BATES, M. S. *Religious Liberty.* Harper, 1945. $3.50.

BETHUNE-BAKER, J. F. *An Introduction to the Early History of Christian Doctrine.* Methuen, 1903. o.p.

FLEW, R. N. *The Idea of Perfection in Christian Theology.* Oxford Univ., 1934. $5.

HUDSON, C. E. and RECKITT, M. B. *The Church and the World.* Allen and Unwin, 1938-40. 3v.

JALLAND, T. G. *The Church and the Papacy.* Morehouse-Gorham, 1944. $7.50.

KIRK, K. E. *The Vision of God.* Longmans, Green, 1931. $7.50.

MCGIFFERT, A. C. *Protestant Thought Before Kant.* Scribner, 1936. $1.75.

MOORE, E. C. *Outline of the History of Christian Thought Since Kant.* Scribner, 1912. o.p.

NYGREN, A. T. S. *Agape and Eros;* tr. by A. G. Hebert. Macmillan, 1932- Part I and Volumes I and II of Part II have appeared thus far; $2.50 each for the first two volumes; $3 for the third.

SEEBERG, REINHOLD. *Text-Book of the History of Doctrines;* rev. ed. tr. by C. E. Hay. United Lutheran Publication House, 1905. 2 v. in 1, $3.

TROELTSCH, ERNST. *The Social Teaching of the Christian Churches;* tr. by O. Wyon. Macmillan, 1931. 2 v., o.p.

WILLIAMS, N. P. *The Ideas of the Fall and of Original Sin.* Longmans, Green, 1929. o.p.

A FEW BIOGRAPHIES

BROCKUNIER, S. H. *The Irrepressible Democrat, Roger Williams.* Ronald, 1940. $4.

CAREY, S. P. *William Carey;* 8th ed. Carey Press, 1934.

HARROLD, C. F. *John Henry Newman.* Longmans, Green, 1945. $3.50.

HOLSAPPLE, L. B. *Constantine the Great.* Sheed and Ward, 1942. $3.

SABATIER, P. *Life of St. Francis of Assisi;* tr. by L. S. Houghton. Scribner, 1894. o.p.

SHARPE, D. R. *Walter Rauschenbusch.* Macmillan, 1942. $2.75.

WHITNEY, J. P. *John Woolman, American Quaker.* Little, Brown, 1942. $3.75.

WINCHESTER, C. T. *Life of John Wesley.* Macmillan, 1906. o.p.

WINSLOW, O. E. *Jonathan Edwards.* Macmillan, 1940. $3.75.

THEOLOGY

ANDERSON, W. K., ed. *Protestantism.* Methodist Church, Commission on Courses of Study, 810 Broadway, Nashville, Tenn., 1944. $2; $1 in paper binding. A symposium which reflects helpfully a large strand of Protestant thinking along many lines.

AUGUSTINE, SAINT. *Confessions.* See section "Classics of Christian Devotion" for editions.

Same. *The City of God.*

Same. *On the Holy Trinity.* The works of Augustine were published as vols. 1-8 of *Nicene and Post-Nicene Fathers,* First Series, ed. by Philip Schaff, Scribner, 1886-89, now o.p. T. and T. Clark also published an edition, last reprinted in 1934, now o.p. Every minister should be acquainted with at least the basic works of one of Christianity's profoundest thinkers. Przywara's *An Augustine Synthesis,* Sheed and Ward, 1936, $3.50, is a helpful selection which may whet the appetite.

AULÉN, GUSTAF. *Christus victor;* tr. by A. G. Hebert. Macmillan, 1931. $1.40. A thought-provoking study of the Atonement by a great Swedish theologian.

BAILLIE, JOHN, and MARTIN, HUGH, eds. *Revelation,* by Gustaf Aulén [and others]. Macmillan, 1937. Essays preparatory to the Edinburgh Conference by some of the world's great theologians.

BARTH, KARL. *The Epistle to the Romans;* tr. by E. C. Hoskyns. Oxford University, 1933. $8.50. This is still Barth's most prophetic utterance.

Same. *The Doctrine of the Word of God;* tr. by G. T. Thomson. Scribner, 1936. $7.50. Here is systematized his distinctive position, although some think it is toned down in this volume.

BERDYAEV, N. A. *The Destiny of Man;* tr. by Natalie Duddington. Scribner, 1937. o.p.

Same. *Freedom and the Spirit;* tr. by O. F. Clarke. Scribner, 1935. o.p. These books stand up over the years as of primary importance. Also recommended: *The Meaning of History*, Scribner, 1936, o.p.; *Solitude and Society,* Scribner, 1938, o.p.; and *Spirit and Reality,* Scribner, 1939, $3. His *Slavery and Freedom,* Scribner, 1944, $2.75, is his weakest book.

BRUNNER, EMIL. *The Divine-Human Encounter;* tr. by A. W. Loos. Westminster, 1943. $2.50. A brilliant analysis of our existential knowledge of God.

Same. *Justice and the Social Order.* Harper, 1946. $3. Stresses the order of justice as the order of institutional living.

Same. *Revelation and Reason.* To be published later by Westminster Press. Brunner's most mature statement on the question of faith and reason, and on God's and man's saving knowledge.

CALVIN, JOHN. *A Compend of the Institutes of the Christian Religion;* ed. by Hugh Thomson Kerr, Jr. Presbyterian Board of Christian Education, 1939. $2.50. A needed volume.

COCHRANE, C. N. *Christianity and Classical Culture.* Oxford Univ., 1944. $5.

CONNER, W. T. *The Gospel of Redemption.* Broadman, 1945. Shows a ferment of constructive thinking along the lines of Southern Baptist theology.

Epistle to Diognetus. A handy Greek text and English translation of this is in Vol. 2 of *The Apostolic Fathers,* ed. by Kirsopp Lake, Harvard Univ., 1913, $2.50. A beautiful interpretation of Christianity by an early anonymous disciple.

ECKHART, MEISTER. *Meister Eckhart, a Modern Translation,* by R. B. Blakney. Harper, 1941. o.p. Material for spiritual direction and strengthening.

HAMMAR, GEORGE. *Christian Realism in Contemporary American Theology.* Uppsala, Sweden, Lundequistska Bokhandeln, 1940. A valuable discussion.

HOPPER, S. R. *The Crisis of Faith.* Abingdon-Cokesbury, 1944. $2.75. One of the richest among the many modern books that challenge the liberal faith.

HORTON, W. M. *Contemporary Continental Theology, an Interpretation for Anglo-Saxons.* Harper, 1938. $2.

Same. *Realistic Theology.* Harper, 1934. o.p. The latter volume consists of lectures delivered at Andover Newton.

International Missionary Council. *The Madras Series, Presenting Papers Based upon the Meeting of the Council at Tambaram, Madras, India, Dec. 12th to 29th, 1938.* The Council, 1939. Especially vol. 1, The Authority of the Faith. $1.25. Essays on the relation of Christianity to non-Christian religions.

IRENAEUS, SAINT. *Against Heresies.* In Vol. 1 of *The Ante-Nicene Fathers;* ed. by A. Roberts and J. Donaldson. Published sixty years ago by Scribner but still in print, $4.50. A most readable writer who has been the origin of many streams of thought.

KIERKEGAARD, S. A. *The Concept of Dread;* tr. by Walter Lowrie. Princeton Univ., 1944. $2. On the origin of sin.

Same. *Concluding Unscientific Postscript;* tr. by D. F. Swenson and Walter Lowrie. Princeton Univ., 1941. $6. On the problem of religious knowledge.

Same. *Philosophical Fragments;* tr. by D. F. Swenson. Princeton Univ., 1936. $2. Also on religious knowledge.

Same. *The Sickness Unto Death;* tr. by Walter Lowrie. Princeton Univ., 1941. $2. Deals with sin. The modern interest is decidedly in this writer and he is undoubtedly among the most profound.

LUTHER, MARTIN. *Commentary on St. Paul's Epistle to the Galatians;* tr. by Theodore Graebner. Zondervan, 1939. $1.95. Here are Luther's marching orders. A book which ought to be read far more widely.

Same. *A Compend of Luther's Theology;* ed. by H. T. Kerr, Jr. Westminster, 1943. $2. This, like the *Compend* of Calvin mentioned above, is of great help to the busy minister who nevertheless wants to know the writings of our foundational thinkers.

MACKINTOSH, H. R. *Types of Modern Theology, Schleiermacher to Barth.* Scribner, 1937. $5. An able presentation by a Scottish theologian.

MICKLEM, NATHANIEL. *What Is the Faith?* Abingdon-Cokesbury, 1937. $2. Deserves wide reading, particularly for its statement of the doctrines of the Incarnation and the Trinity.

World Conference on Church, Community, and State. Oxford, 1937. Of the official Oxford Conference books, published by Willett, Clark, the following are especially recommended, if any should have precedence: *The Christian Understanding of Man,* by T. E. JESSOP [and others], 1938, $2; and *The Kingdom of God and History,* by H. G. WOOD [and others], 1938. $2.

NIEBUHR, REINHOLD. *The Nature and Destiny of Man.* Scribner, 1941-43. 2 vols., $2.75 per vol. The author's Gifford Lectures. The first volume is entitled "Human Nature"; the second, "Human Destiny," adds much to the first, though sin is still a more dominant thought than redemption and the perfecting of the saints.

NYGREN, A. T. S. *Agape and Eros;* tr. by A. G. Hebert. Macmillan, 1932- Part I and Volumes I and II of Part II have appeared thus far; $2.50 each for the first two volumes; $3 for the third. Perhaps the greatest work in theology of this century.

SMART, J. D. *What a Man Can Believe.* Westminster, 1943. $2. Few books are so well suited for laymen to read, presenting a clear and yet full Christian message.

STEERE, D. V. *On Beginning From Within.* Harper, 1943. $1.50. This is already almost a classic on the relation of devotion to theology and the Christian life.

TEMPLE, WILLIAM. *The Church Looks Forward.* Macmillan, 1944. $2. Reveals the wide vision of this great Christian leader.

VAN DUSEN, H. P., ed. *The Christian Answer.* Though actually written by five distinguished authors, this work is really the product of the most significant theological discussion group in America. Here is a clear answer to the doubts of the modern mind.

WACH, JOACHIM. *Sociology of Religion.* University of Chicago, 1944. $5. A wide survey of this important field, with a clear enunciation of the principles of fellowship.

WESLEY, JOHN. *Journal.* Several editions; Everyman's Library has a 4 vol. ed., $.95 a vol.

Same. *Sermons;* rev. ed., adapted by W. P. Harrison. Abingdon-Cokesbury, 2 v.; Vol. I is in print at $1.50.

The Editor wishes to add the following books written by the author of this section:

FERRÉ, N. F. S. *The Christian Faith.* Harper, 1942. o.p.

Same. *The Christian Fellowship.* Harper, 1940. $2.

Same. *Return to Christianity.* Harper, 1943. $1.

Same. *Swedish Contributions to Modern Theology.* Harper, 1939. o.p.

Same. *Faith and Reason.* To be published by Harper in May of this year. $2.50.

And the following books, written by another member of the Andover Newton faculty:

HAZELTON, ROGER. *The Root and Flower of Prayer.* Macmillan, 1943. $1.75.

Same. *The God We Worship.* To be published by Macmillan this fall.

JUDAISM AND JEWISH THEOLOGY

HELLER, BERNARD. *The Odyssey of a Faith.* Harper, 1942. $2.50.

KOHLER, KAUFMAN. *Jewish Theology.* Macmillan, 1918. o.p.

SACHAR, A. L. *A History of the Jews;* 2d ed. Knopf, 1940. $4.

SCHECHTER, SOLOMON. *Some Aspects of Rabbinic Theology.* Macmillan, 1909. o.p.

STEINBERG, MILTON. *The Making of the Modern Jew.* Bobbs-Merrill, 1934. o.p.

Same. *A Partisan Guide to the Jewish Problem.* Bobbs-Merrill, 1945. $3.

THE PHILOSOPHY OF RELIGION

BAILLIE, JOHN. *Our Knowledge of God.* Scribner, 1939. o.p. A readable, persuasive commentary on one of the most vexing problems in the field, together with a capable defense of the view that men *can* know God.

BRIGHTMAN, E. S. *A Philosophy of Religion.* Prentice-Hall, 1940. $4. A comprehensive treatment, done with the logical acuteness and structural clarity which one expects from its distinguished author.

FRANK, ERICH. *Philosophical Understanding and Religious Truth.* Oxford Univ., 1945. $2.50. A vigorous and uncompromising statement of the basic differences between faith and reason, which is especially valuable for its rich and suggestive notes.

GARNETT, A. C. *A Realistic Philosophy of Religion.* Willett, Clark, 1942. $3. In the same empirical tradition as Brightman, but concentrating on the moral argument for God. Much sociological and psychological insight.

HARTSHORNE, CHARLES. *Man's Vision of God.* Willett, Clark, 1941. $3. Not easy to read unless one has some philosophical background; but it contains some speculative notions of great suggestiveness.

HÜGEL, FRIEDRICH VON. *Essays and Addresses in the Philosophy of Religion.* First and Second Series. Dent, 1921 and 1926. Profoundly written papers on many themes, by a sensitive and devoted layman of the Roman Catholic church.

TEMPLE, WILLIAM. *Nature, Man, and God.* Macmillan, 1934. o.p. Not a new book, but one which grows in influence through the years. A truly monumental work by the late Archbishop of Canterbury, demanding thoughtful and careful study.

THOMAS, G. F., ed. *The Vitality of the Christian Tradition.* Harper, 1944. $3. Fine summaries of stages in developing Christian thought by college teachers whose scholarship is sound, but also not at all cumbersome. A good book for handy reference.

TRUEBLOOD, D. E. *The Logic of Belief.* Harper, 1942. $2.75. A readable introduction to the field by a stimulating and admired teacher; especially helpful on the nature of belief and evidence in religious thought.

CHRISTIAN ETHICS

BRUNNER, EMIL. *The Divine Imperative.* Macmillian, 1937. o.p. Probably the greatest work in the field of Christian ethics by a living thinker; difficult, but richly rewarding.

KNIGHT, F. H., *and* MERRIAM, T. W. *The Economic Order and Religion.* Harper, 1945. $3. An economist raises some pertinent questions for ministers concerning one of the most urgent issues of our time.

NIEBUHR, REINHOLD. *The Children of Light and the Children of Darkness.* Scribner, 1944. $2. An incisive, stimulating effort to find a point of contact between democracy and profound religion.

TEMPLE, WILLIAM. *Christianity and Social Order.* Penguin Books, 1942. $.25. Pertinent, searching, authentic Christian thinking.

CHRISTIAN SOCIOLOGY

BENNETT, J. C. *Social Salvation.* Scribner, 1935. o.p. An analysis of our social situation and a program for the social strategy of the church. A fine textbook for study groups.

VISSER 'T HOOFT, W. A., and OLDHAM, J. H. *The Church and Its Function in Society.* Willett, Clark, 1937. $2. One of the best treatments of the relationship between the church and society by two outstanding leaders of the ecumenical movement.

HORTON, W. M. *Can Christianity Save Civilization?* Harper, 1940. $1. The author examines the dilemma of our Western civilization and states his belief that Christianity can provide the basis for a future world civilization.

JOHNSON, F. E. *The Church and Society.* Abingdon, 1935. $1.50. An examination of the social philosophy governing the relation of the church to social, economic, and political problems in our time.

KAGAWA, TOYOHIKO. *Brotherhood Economics.* Harper, 1936. $1.50. The Japanese Christian leader and social reformer presents the Co-operative Movement as a way out of our economic dilemma.

MACINTOSH, D. C. *Social Religion.* Scribner, 1939. o.p. A discussion of the social content of the Gospel and the problems of war, poverty, the safeguarding of liberty, and governmental reform.

MATHEWS, B. J. *The Jew and the World Ferment.* Missionary Education Movement, 1935. $1.50. An illuminating treatment of the Jewish problem by a former member of the Andover Newton faculty. Excellent textbook for study groups.

MYRDAL, GUNNAR. *An American Dilemma.* Harper, 1944. 2 v., $7.50. An exhaustive study of the "Negro problem" in our national life by a world-famous Swedish scholar. The standard work on this question for decades to come.

WIEMAN, R. W. *The Modern Family and the Church.* Harper, 1937. o.p. An excellent book, dealing with the present crisis of the family and the relation between family and church, and offering a program for the conservation of the family.

WAR AND PACIFISM

SCOTT-CRAIG, T. S. K. *Christian Attitudes to War and Peace.* Scribner, 1938. $1.75. The author examines the teachings of Jesus, Augustine, Luther, and Grotius concerning war, and in his conclusion deals with current Christian attitudes.

POST-WAR RECONSTRUCTION

VAN KIRK, W. W. *A Christian Global Strategy*. Willett, Clark, 1945. $2. A passionate, realistic discussion of the problems facing the post-war world by a Christian world citizen.

HOMILETICS, PUBLIC AND PRIVATE WORSHIP

PREACHING AND ADMINISTRATION

ALLEN, A. V. G. *Phillips Brooks*. Dutton, 1907. o.p. An abridgment of his two volume *Life and Letters of Phillips Brooks*. A noble figure of the American pulpit comes alive in this standard biography. A good place at which to begin the reading of biographies of great ministers.

ATKINS, G. G., ed. *Master Sermons of the Nineteenth Century*. Willett, Clark, 1940. $2. Invaluable for case study in preaching.

BLACKWOOD, A. W. *Preaching from the Bible*. Abingdon-Cokesbury, 1941. $2. Convinced that expository preaching is coming back, the Professor of Homiletics at Princeton has written a book rich in constructive suggestions concerning the place and use of Biblical material in sermon making. The appendix deals effectively with the minister's library.

BROADUS, J. A. *On the Preparation and Delivery of Sermons;* rev. ed. by J. B. Weatherspoon. Harper, 1944. $3. First published in 1874; a classic in the field.

BROWN, C. R. *The Art of Preaching*. Macmillan, 1922. $2. A master of the art has produced one of the best books on the subject. Dean Brown still believes that "to preach the gospel of the Lord Jesus Christ is the highest office and most alluring interest to which any human being can be called."

CASHMAN, ROBERT. *The Business Administration of a Church*. Willett, Clark, 1937. $1.50. One of the best.

GARVIE, A. E. *The Christian Preacher*. Scribner, 1921. o.p. A comprehensive work by a recognized scholar on the history of preaching, the functions of the preacher, and the preparation of the sermon. A valuable book to own.

LUCCOCK, H. E. *In the Minister's Workshop*. Abingdon-Cokesbury, 1944. $2. Bristling with creative suggestions concerning sermon construction, this book by a master workman is one to be owned and studied.

MORRISON, J. D., comp. and ed. *Minister's Service Book for Pulpit and Parish Use*. Willett, Clark, 1937. $1.50. A perfect service book by master craftsmen, of special interest to ministers of the Free Church.

For those interested in expository preaching, the following commentaries (in English) are especially recommended to begin on; both are

in the Moffatt New Testament Commentary series: C. H. DODD on Romans, and J. H. MICHAEL on Philippians.

PUBLIC WORSHIP

HEIMSATH, C. H. *The Genius of Public Worship*. Scribner, 1944. $2.50 . A valuable addition to the literature of the subject, especially in its comprehensive consideration of the various types of public worship.

HISLOP, D. H. *Our Heritage in Public Worship*. Scribner, 1935. o.p. A scholarly, interesting, extremely practical book relating modern worship to its ancient forms. An invaluable book for one who would catch clear glimpses of Christian worship in other centuries and branches of Christendom through one's own.

NOYES, M. P., comp. and ed. *Prayers for Services*. Scribner, 1934. $2.50. A large, usable collection including ancient prayers as well as modern. An inexhaustible reservoir of help for the one charged with the heavy responsibility of conducting public worship.

SPERRY, W. L. *Reality in Worship,* Macmillan, 1925. $2. The best single book on worship yet written in this country.

POLITY

BURTON, C. E., ed. *Manual of the Congregational and Christian Churches*. Pilgrim, 1936. $1. The standard volume for this denomination.

MCNUTT, W. R. *Polity and Practice in Baptist Churches*. Judson Press, 1935. $1.50. A useful book by a recognized denominational leader.

CHURCH MUSIC

COLEMAN, HENRY. *The Amateur Choir Trainer*. Oxford Univ., 1932. o.p. A practical, suggestive book for the non-professional.

DICKINSON, EDWARD. *Music in the History of the Western Church*. Scribner, 1902. $3.50. An authoritative work by an eminent member of the faculty of Oberlin College.

SMALLMAN, JOHN, and WILCOX, E. H. *The Art of a Cappella Singing*. Oliver Ditson, 1933. $2. Contains instruction for singers in choral groups with analysis of sixteen representative compositions.

VOSSELLER, ELIZABETH VAN FLEET. *Junior Choirs, More Helps and Suggestions*. Flemington, N. J., Abbott press, 1939. $1. The author's preceding volume, *Junior Choirs, Helps and Suggestions,* is unfortunately out of print. This subsequent work is, like the other, based on practical experiments.

WOLFE, P. A., DICKINSON, H. A., and DICKINSON, CLARENCE. *The Choir Loft and the Pulpit*. H. W. Gray, 1943. $1.50.

Pamphlets of the Church Music Society. Carl Fischer.

a. *The Need for Reform in Church Music,* by J. A. Fuller-Maitland. $.10.
b. *About Hymns,* by Robert Bridges. o.p.
c. *Music and Christian Worship,* by Sir H. Walford Davies. $.10.
d. *The Organ Voluntary,* by Sydney Nicholson. $.10.
e. *Anthems,* by Cyril Rootham. $.10.
f. *Music in Large Country and Small Town Churches,* by Archdeacon Gardner.
g. *Music in Village Churches.* $.10.
h. *Music in Parish Churches,* by Harvey Grace. $.10.

CLASSICS OF CHRISTIAN DEVOTION

Andrewes, Lancelot. *Private Devotions.* A handy edition was published by Methuen in 1930 under the title *Preces Privatae;* selections from the tr. by F. E. Brightman.

Augustine, Saint. *Confessions.* Many editions; in Everyman's Library, $.95; in Nelson's Classics, $.90.

Bunyan, John. *Pilgrim's Progress.* Available in many editions; Everyman's Library, $.95; Masterpieces of Literature, $.90; World's Classics, $.95.

Francis de Sales, Saint. *Introduction to a Devout Life.* Several editions; Morehouse-Gorham, $.50-$2.

Francis of Assisi, Saint. *The Little Flowers.* Many editions; Everyman's Library, $.95; World's Classics, $.95.

The Imitation of Christ. Many editions; Everyman's Library, $.95; Masterpieces of Literature, $.90; World's Classics, $.95.

Loyola, Ignatius of, Saint. *The Spiritual Exercises;* tr. from the original Spanish, ed. by John Morris; 4th ed. Newman Bookshop, 1943. $1.25.

Rauschenbusch, Walter. *Prayers of the Social Awakening;* 2d ed. Pilgrim, 1925. $1.

Theologia Germanica; tr. by Susanna Winkworth. Macmillan's Golden Treasury Series ed. is, unfortunately, o.p.

Wilson, Thomas. *Sacra Privata.* First published in 1872. Many reprints; now o.p.

Woolman, John. *Journal.* Many editions; Everyman's Library, $.95.

SPEECH

Curry, S. S. *Vocal and Literary Interpretation of the Bible.* Expression, 1923. $2.25. Old, written in difficult style, but still one of the best "How" books for the minister on the reading of the Lesson and its relation to the service. Very suggestive and helpful in spots.

MONROE, A. H. *Principles and Types of Speech;* rev. ed. Scott, Foresman, 1939. $2.50. Excellent for theory of speech composition; good for ministers in relation to the composition of sermons.

O'NEILL, J. M., and WEAVER, A. T. *The Elements of Speech;* 2d ed. Longmans, Green, 1933. o.p. Expert treatment of the whole speech function; adheres to the scientific outlook. Basic facts, principles, and techniques clearly presented.

SARETT, LEW, and FOSTER, W. T. *Basic Principles of Speech.* Houghton Mifflin, 1936. $2.75. Good on the practical side; first half especially valuable.

WEST, R. W., KENNEDY, LOU, and CARR, ANNA. *The Rehabilitation of Speech.* Harper, 1937. $4. Scholarly and scientific. Best book in the field on the diagnosis of and the prescription for deviations from the normal in speech. Indispensable for the speech correctionist; not too valuable for the average minister.

WILLIAMSON, A. B. *Speaking in Public.* Prentice-Hall, 1929. o.p. Also good on the practical side.

WINANS, J. A. *Public Speaking;* rev. ed. Appleton-Century, 1917. $2.25. Good for the general principles of speech.

PASTORAL PSYCHOLOGY

The following books are to be recommended; in addition, the Pastoral Psychology number of the *Andover Newton Theological School Bulletin,* April, 1945, entitled "The Pastor and the Returning Service Personnel," contains a full bibliography on that subject.

BALMFORTH, HENRY, DEWAR, LINDSAY, HUDSON, C. E., and SARA, E. W. *An Introduction to Pastoral Theology.* Macmillan, 1937. $4. A group of clergymen in the Church of England present us here with a book on moral theology with pastoral problems of today in mind.

BOISEN, A. T. *The Exploration of the Inner World.* Willett, Clark, 1936. $3.50. A man who has suffered much believes he finds God for us in the eruptions of the forces within the soul. Whether this be true or not, this book contains the result of years of labor with people who have been sick in mind and heart.

CABOT, R. D., and DICKS, R. L. *The Art of Ministering to the Sick.* Macmillan, 1936. $3. A great medical doctor and an experienced general hospital chaplain share with us what they know about people in trouble. Understandings met with here are applicable also to general parish calling.

The Christian Understanding of Man, by T. E. JESSOP, R. L. CALHOUN, N. ALEXEIEV [and others]. (Oxford conference books, v. II) Willett, Clark, 1938. $2. Seven interpretations of the Christian doctrine of man given by seven theologians. At no time since

the Reformation has it been so imperative for pastors to know exactly what they believe about man as it is right now.

ELLIOTT, H. S. and ELLIOTT, G. L. *Solving Personal Problems.* Holt, 1936. $2. The best general book for pastors on personal counseling which has come to the attention of those of us in this department. (Probably unavoidably, too much of the philosophy of education prevalent on Morningside Heights is reflected both in the book and bibliographies.)

KIRK, K. E. *Some Principles of Moral Theology and Their Application.* Longmans, Green, 1920. o.p. Like Balmforth, Dewar, Hudson, and Sara, but more substantial and instructive.

LIGON, E. M. *The Psychology of Christian Personality.* Macmillan, 1935. $3. This book comes from a teacher in the secular field who has studied his Bible and his church school children. (Imagine every pastor recording observations of Christian life-activity along some similar line.)

MURRAY, J. A. C. *An Introduction to a Christian Psychotherapy.* Scribner, 1938. $3. A good book on pastoral counseling which takes fully into account the importance of depth psychology.

NASH, A. S., ed. *Education for Christian Marriage.* Macmillan, 1939. o.p. An English clergyman, recent lecturer at Yale Divinity School, an authority in Christian Social Ethics, has gathered together here the best material on this subject to date.

SHERRILL, L. J. *Family and Church.* Abingdon-Cokesbury, 1937. $2. The Dean of Louisville Presbyterian Seminary, a good father and a wise churchman, gives us the result of careful study in these directions.

WIEMAN, H. N., and WIEMAN, R. W. *Normative Psychology of Religion.* Crowell, 1935. o.p. A compilation of information and knowledge about religion, sociology and psychology. It is helpful to have Prof. and Mrs. Wieman sweep this field for the pastor in 1935.

THE RURAL CHURCH

BAILEY, L. H. *The Holy Earth.* Christian Rural Fellowship, 156 Fifth Ave., New York 10, N. Y., 1943. $.25. A reprint of the earlier work, published in 1915; one of the best interpretations of the soul in the soil.

BAKER, O. E. *The Rural Family and its Significance to Organized Religion,* The Christian Rural Fellowship Bulletin, No. 43 (June, 1939). A startling, scientific presentation of population trends in the United States. See below for listing of the Bulletin.

BEARD, A. F. *The Story of John Frederic Oberlin;* new ed. Pilgrim, 1923. o.p. A truly thrilling biography of the greatest rural minister.

BRUNNER, E. DES. *Surveying Your Community,* a handbook of method for the rural church. Harper, 1925. o.p. The man who knows gives the facts on community surveys.

Brunner, E. deS. and Lorge, Irving. *Rural Trends in Depression Years.* Columbia Univ., 1937. $3.25. A necessary book for an understanding of rural life in the United States of today.

The Christian Rural Fellowship Bulletin. The Fellowship, 156 Fifth Ave., New York, N. Y. Sent to members; four types of membership, $1 to $25. Uniformly the best bulletin on the rural life of the world.

Dana, Malcolm. *Christ of the Countryside.* Abingdon-Cokesbury, 1937. o.p. Jesus of rural Galilee becomes the Way, the Truth, the Life in this book.

Same. *The Larger Parish Plan.* Congregational Church Extension Boards, Town and Country Department, 287 Fourth Ave., New York City, 1930. $.25. Explanation of a pioneer rural movement to revitalize the rural church.

Dawber, M. A. *Rebuilding Rural America.* Missionary Education Movement, 1937. $1; paper, $.60. Sound knowledge, illuminated by deep Christian insight, makes this book a vital contribution for rebuilding rural America.

Felton, R. A. *Local Church Cooperation in Rural Communities.* Home Missions Council, 1940. o.p. Valuable for those who believe that the rural church must create an integrated community.

Hymns of the Rural Spirit. Home Missions Council; to appear in November, 1946. $.35.

International Missionary Council. The Jerusalem Meeting of the Council, March 24-April 8, 1928. Vol. VI, *The Christian Mission in Relation to Rural Problems.* The Council, 1928. $1.25. A comprehensive and far-visioned presentation of the basic importance of rural peoples to Christianity and to civilization.

Landis, P. H. *Rural Life in Process.* McGraw-Hill, 1940. $3.75.

Mills, H. S. *The Making of a Country Parish.* Missionary Education Movement, 1914. o.p. The story of a blazer of a spiritual trail.

Morgan, A. E. *The Small Community.* Harper, 1942. $3.

National Catholic Rural Life Conference. *Manifesto on Rural Life.* Bruce, 1939. $2. Presentation of the philosophy and plans of the Roman Catholic Church for Christianizing rural America.

National Conference on the Rural Church. 1st, Washington, D. C., 1936. *The Rural Church, Today and Tomorrow.* Home Missions Council, 1936. $.50. An illuminating appraisal of the rural church in its modern outreach.

National Recreation Association. *Picnic Book;* prepared by Clark L. Fredrikson. Barnes, 1942. $1.25. A useful book for enlivening rural gatherings.

Shepard, Ward. *Food or Famine.* Macmillan, 1945. $3. Comprehensive book on erosion and soil conservation.

Sims, N. L. *Elements of Rural Sociology;* 3d. ed. Crowell, 1940.

$3.75. One of the standard books on rural sociology adequately brought up to date.

SMITH, R. C. *The Church in Our Town.* Abingdon-Cokesbury, 1945. $1.50. The best book published on the rural church in 1945.

SOROKIN, P. A., ZIMMERMAN, C. C., and GALPIN, C. J., eds. *A Systematic Source Book in Rural Sociology.* Univ. of Minnesota, 1930-1932. 3v. $6.50 each; $15 for the set. An indispensable book for all ruralists and scholars.

TAYLOR, C. C. *Rural Sociology in its Economic, Historical and Psychological Aspects;* rev. ed. Harper, 1933. $3.25.

Town and Country Church, published by the Committee on Town and Country, Home Missions Council of North America, the Federal Council of the Churches of Christ in America, and the International Council of Religious Education. 297 Fourth Ave., New York 10, N. Y. 9 issues a year, $1.

U. S. Department of Agriculture. *Farmers in a Changing World: the Yearbook of Agriculture, 1940.* Washington, D. C.: Superintendent of Documents, 1941. $1.50.

WILLIAMSON, M. H. *The Countrywoman and Her Church.* Abingdon-Cokesbury, 1940. o.p. A book filled with spiritual signposts.

WILSON, C. M. *The Landscape of Rural Poverty: Corn Bread and Creek Water.* Holt, 1940. o.p.

WILSON, W. H. *The Evolution of the Country Community;* 2d. ed. Pilgrim, 1923. o.p.

Same. *The Farmer's Church.* Century, 1925. $2. A great soul interprets in unforgettable style the rural community and its church.

WORLD MISSION OF CHRISTIANITY

CASH, W. W. *Christendom and Islam.* Harper, 1937. o.p.

FLEMING, D. J. *Each With His Own Brush.* Friendship, 1938. $1.50.

Same. *Ethical Issues Confronting World Christians.* International Missionary Council, 1935. $2.

Same. *Heritage of Beauty.* Friendship, 1937. $1.50.

KRAEMER, HENDRIK. *The Christian Message in a Non-Christian World.* Harper, 1938. o.p.

LATOURETTE, K. S. *Missions Tomorrow.* Harper, 1936. o.p. A scholarly work of great importance.

Same. *A History of the Expansion of Christianity.* 7 vols. Harper, 1937-45. $4 a volume.
Vol. 1: The first five centuries.
Vol. 2: The thousand years of uncertainty.
Vol. 3: Three centuries of advance.
Vols. 4, 5, and 6: The great century.

Vol. 7: Advance through storm.
A monumental work on the history of Christian missions by the great teacher of Missions at Yale.

LAUBACH, F. C. *Toward a Literate World.* Foreign Missions Conference of North America, 1938. $1.75.

LEIPER, H. S. *World Chaos or World Christianity.* Willett, Clark, 1937. $1.50. A popular interpretation of the conferences on Life and Work (Oxford, 1937) and Faith and Order (Edinburgh, 1937).

MOTT, J. R., ed. *Evangelism for the World Today.* Harper, 1938. o.p. Papers by writers of different races related to the discussion of evangelism at the Madras Conference.

PARKER, JOSEPH I., ed. *Interpretative Statistical Survey of the World Mission of the Christian Church.* International Missionary Council, 1938. $5.

PATON, WILLIAM. *The Church and the New Order.* Macmillan, 1941. $1.50. The problems of the Christian church in the modern world.

SOPER, E. D. *The Philosophy of the Christian World Mission.* Abingdon-Cokesbury, 1943. $2.50. An excellent book, dealing with the Biblical and theological basis and the strategy of Christian missions.

SPEER, MRS. ROBERT E., and HALLOCK, CONSTANCE M., eds. *Christian Home Making.* Round Table, 1939. $1.50.

VAN DUSEN, H. P. *For the Healing of the Nations.* Scribner, 1940. o.p. A survey of Christian missions at work by the new President of Union Theological Seminary.

VISSER 'T HOOFT, W. A. *None Other Gods.* Harper, 1937. o.p. Church and state in the modern world.

Books, too many to mention separately, are published every year on the different countries in which missionaries work and on the younger churches there. A descriptive list of such books, for all ages and various types of education, may be obtained from the Missionary Education Movement of the U. S. A. and Canada (Friendship Press) at 156 Fifth Avenue, New York 10, N. Y., or from denominational headquarters.

RELIGIOUS EDUCATION

BAILEY, A. E. *The Gospel in Art;* new ed. Pilgrim, 1931. $3.50. One of the most valuable books for teachers. An inspiring guide in the use of the great pictures of the story of Jesus.

BAYS, A. A. *Worship Programs for Intermediates.* Abingdon-Cokesbury, 1942. $1.75.

Same. *Worship Programs in the Fine Arts.* Abingdon-Cokesbury, 1940. $2.

Blair, W. D. *The New Vacation Church School;* 5th ed. enl. Harper, 1939. $1.50. The outstanding book in this field, both in educational theory and programs.

Coe, G. A. *What Is Christian Education?* Scribner, 1930. $2.50. Stimulating, challenging, keen in its criticism, a forceful presentation of creative versus transmissive education.

Eakin, M. M., and Eakin, Frank. *Your Child's Religion.* Macmillan, 1942. $2.

Fahs, S. B. L. *Jesus, the Carpenter's Son.* Beacon, 1945. $2.

Harner, N. C. *The Educational Work of the Church.* Abingdon-Cokesbury, 1939. $1.25. A comprehensive guide for the development of total educational programs in a local church.

Same. *Youth Work in the Church.* Abingdon-Cokesbury, 1942. $1.75.

Hoban, C. F., Hoban, C. F., Jr., and Zisman, S. B. *Visualizing the Curriculum.* Cordon, 1937. $3.50.

Jones, M. A. *The Faith of Our Children.* Abingdon-Cokesbury, 1943. $1.25.

McLester, F. C. *Teaching in the Church School.* Abingdon-Cokesbury, 1940. $.60.

Same. *What Is Teaching?* Abingdon-Cokesbury, 1932. $.35.

Maus, C. P. *Christ and the Fine Arts.* Harper, 1938. $4.35.

Newkirk, L. V. *Integrated Handwork for Elementary School.* Silver Burdett, 1940. $3.20.

Powell, M. C. *Boys and Girls at Worship.* Harper, 1943. $2.

Sherrill, L. J. *Religious Education in the Small Church.* Westminster, 1932. $.75.

Same. *The Rise of Christian Education.* Macmillan, 1944. $2.50.

Taylor, F. M. T. *Their Rightful Heritage.* Pilgrim, 1942. $1.

Westphal, E. P. *The Church's Opportunity in Adult Education.* Westminster, 1941. $1.25.

Wright, G. E., and Filson, F. V., eds. *The Westminster Historical Atlas to the Bible.* Westminster, 1945. $3.50.

The Editor wishes to add the following book by the Professor-Elect of Christian Education at Andover Newton, Dr. Wesner Fallaw: *Church-Family Education*. This will be published this fall.

CREATIVE EXPRESSION

Hartman, Gertrude, and Schumaker, Ann, eds. *Creative Expression.* Milwaukee: E. M. Hale, 1939. $2. Views and methods of sixty-three progressive educators in such creative fields as drawing, painting, modeling, puppets, poetry, music, dramatics, etc. Of interest to all teachers using the creative methods.

Minter, D. C., ed. *Modern Home Crafts.* New York: John H. Hopkins, Inc., 1936. $5. Written by twelve craftsmen, covering

nearly twenty crafts, such as weaving, pottery, leather work, basketry, woodwork, metal work, etc. Fine illustrations. Of use to the amateur as well as to the professional craftsman.

RELIGIOUS DRAMA

BATES, ESTHER WILLARD. *The Church Play and Its Production.* Walter H. Baker, 1938. $2.75. A beautifully written and adequate guide to the writing and producing of religious drama, rich in illustration and bibliography.

WHITING, ISABEL KIMBALL. *Dramatic Preludes and Services of Worship.* Walter H. Baker, 1940. $1.50. Ten plays admirably arranged for the Church School to give once a month, both preceded and followed by excellent worship services.

STORY TELLING

BAILEY, C. S. *Tell Me Another Story.* Milton, Bradley, 1918. $1.75.

BRYANT, S. C. *How to Tell Stories to Children;* [new ed.] Houghton Mifflin, 1924. $2.

JOHNSON, EDNA, and SCOTT, C. E., comps. *Anthology of Children's Literature.* Houghton Mifflin, 1940. $5.

LINDSAY, M. M. *The Story-Teller.* Lothrop, Lee, and Shepard, 1915. o.p. These two books are full of good stories to tell.

SAWYER, RUTH. *The Way of the Story-teller.* Viking, 1942. $2.50.

SHEDLOCK, M. L. *The Art of the Story-teller;* rev. ed. Appleton-Century, 1938. o.p.

THE MINISTER IN RELATION TO HEALTH AND HYGIENE

CANNON, W. B. *The Wisdom of the Body;* rev. ed. Norton, 1939. $4.

SMILEY, D. F., and GOULD, A. G. *A College Textbook of Hygiene;* 3d ed. Macmillan, 1940. $2.50.

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The Duncan Lecture

WHERE PITY DWELLS

By

ANNA CANADA SWAIN, L.H.D.

NEWTON THEOLOGICAL INSTITUTION

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WHERE PITY DWELLS

By

ANNA CANADA SWAIN, L.H.D.

An Address delivered on the Duncan Foundation
in connection with the
Commencement Exercises
of the
Andover Newton Theological School
May 28, 1945

ANNA CANADA SWAIN, L.H.D.

WHERE PITY DWELLS

By Anna Canada Swain, L.H.D.

A GOOD many years ago Whittier gave us what John R. Mott would probably call an authentic lead when he said:

"O Brother Man! Fold to thy heart thy brother.
Where pity dwells, the peace of God is there
To worship rightly is to love each other
Each smile a hymn, each kindly deed a prayer."

To a laywoman who has spent the first twenty-two years of her life in a Christian parsonage, no quality seems more important for those who are to be our spiritual leaders than the capacity to know, and understand and love and like human beings.

This conviction of mine was underlined one morning several years ago. My train was pulling into the great city of Bombay. I was to be entertained by a Methodist missionary, a Miss Deschler. As the train jolted to a stop, I anxiously gathered my luggage about me and tried to supervise a very vociferous crowd of noisy porters who seemed determined to carry it in all directions. A woman came through the crowd to my side and said "Mrs. Swain?" When I assented she called to me, "Wait right there, I'll be back in a minute." I got my luggage into a compact and very large pile, and sat down on it surrounded by a crowd of impatient but resigned porters.

After about fifteen minutes Miss Deschler came back, rather breathless—and remarked as I was ushered to a car, "There was a big crowd at the other end of the train and I wanted to see what was going on."

For thirty years she had been a missionary in India, the land of swarming millions and easily collected crowds and yet she still was interested and curious about what was happening about her. She had a "joie de vivre" which was contagious. No wonder that in my three days in Bombay I got so much as she gave me a bird's-eye view of one of the most fascinating cities in the world. It was no wonder that in her home I had the privilege of dining with one of the outstanding figures of India, the brilliant legislator and lawyer, Dr. Ambedkar, beloved by millions of his outcast people whom he was trying to lead out of the degrading servitude of Hinduism.

Personally, I was not surprised when later on her furlough, I saw her in action in the Foreign Missions Conference of North America. She had a contribution to make because she knew and understood and loved the people of India—and people will listen to such individuals.

My own pastor-father was that kind of man. He never had any very big churches—but he was successful in his profession. I realized how successful when I overheard a conversation a few months before he died. There had been a bad accident on the mountain road outside the par-

sonage. As always father was first on the scene trying to help those who needed help. When order was finally restored, I overheard a woman who had been in one of the wrecked cars say to a Catholic neighbor: "Who is that kind man?" The Catholic answered, "O, he's our pastor."

When my sailor nephew was quite a small boy he picked up many new words and ideas from the radio. Some times, his understanding of words was strange. One day as I was talking with him, I said—"O, a little boy like you wouldn't understand that." He very gravely and proudly answered me: "I'm a human bean." I asked him again what he had said—and sure enough he assured me he was a human "b-e-a-n." I told him I was sure he was a nice little fat roly-poly lima bean and his brother Dick was a long thin string bean.

Yes, all about us are human beings and the spiritual, as well as the political or social leader can never afford to forget this. Not long ago Paul Braisted wrote in one of his Hazen foundation pamphlets:

"A 'just and lasting peace' depends less upon political and economic arrangements and instrumentalities, important as these are, than upon the growth of understanding and good will."

This last week the two Baptist foreign boards have been allowed by the United States government formally to release the news of the deaths of our missionaries on Panay Island in the Philippines. As one reads the letters which are beginning to come in, one can have only a sense of great joy in the reward which their supreme sacrifice is already bringing. Their story still incomplete, tells a tale of loving service to the very end which calls for the response in the hearts of those for whom they died.

A Filipino, E. C. Alora writes:

> On December 20, 1943 Dr. and Mrs. Rose, Dr. and Mrs. Meyer, Professor and Mrs. Covell, Rev. and Mrs. Rounds and son Douglas, Dorothy Dowell, Jennie Adams and Signe Erickson were cruelly put to death by the enemy. With them were five other Americans who were living with them in the same camp. After it was safe for the local pastor and myself to visit the camp we gathered up the bones and buried them at the chapel in Katipunah where we had formal necrological service. Since then several other such services were held in various places. These are our people's outward expression of so great a loss which can only be eased by the replacement of more and more workers in their places — men and women who will forget the barriers of race, culture, and customs for the sake of the Kingdom. We feel that the time is *Now* and the place is *Here*. (Signed E. C. Alora).

One of our Baptist boys has seen the importance of human beings as he has written under date of the 7th of this very month to his pastor in New Jersey. This boy is a graduate of Columbia, and in the Signal Corps in the China, Burma, India area.

After speaking of the enthusiasm of all the boys for Dr. Gustav Sword of Burma he says:

"You know if you were still in ——— when I come back I'd ask for ten minutes of your sermon time on some Sunday so that I could tell the people that their foreign missions are not waste effort. Frankly before I came over here foreign missions were of regrettably little concern to me—matter of fact, I privately considered them as a silly waste of effort engaged in by maladjusted individuals. Always struck me as if we were butting into the happy lives of a lot of innocent natives who were much better off left alone. I know better now. If you could see the Orient with its teeming millions, its Archaic customs, its thousands of religions and beliefs, its complicated social structure, its poverty and its filth and its disease, and its horrible ignorance—then you would know—you would well know that the works of these selfless people in the field are actually the first spearheads of that much required movement that must sweep the earth before a lasting peace can ever be achieved in this world—the Brotherhood of Man."

Perhaps nothing could be more helpful at this time of crisis in the world, than for our boys who are seeing the world to come back to America with a conviction that people of all races are human beings. Surely their experience ought to help them to see the point of view of the Negro who suggests an epitaph which runs like this: "Here lies a black man killed, fighting a yellow man for the glory of the white man."

All who have fought so valiantly for democracy, have a right to demand for example that America shall not evade the Fair Employment Practices Act. *The Voice,* which undoubtedly speaks for thousands of Harlem's Negro population, just yesterday used many of its columns demanding political action along this line within the next ten days. They also called on all Negroes to buy war bonds.

When I was in California a few weeks ago, one morning the Los Angeles papers in obscure corners briefly noted that a yellow man had been beaten up by a group or ten or twelve white men. He was Chinese, one of our Allies, but the white men had taken him for a Japanese. Up in Oregon just a few days before, I had noted two signs in a store window side by side. One said "No Jap trade wanted." The other advertised a community religious education conference, surely a terrible indictment of the influence and courage of the local churches.

It is my own firm conviction, reinforced by many talks in all parts of the world with people of many races that unless Christians really begin to practice their supposed belief that God has made of one blood all people to dwell on the face of the earth, nothing can stop a terrible racial war in the not too distant future.

There is another group who are human beings and who are often a terrible trial to the pastor. I refer to women. They are so earnest, so determined, that sometimes pastors, especially the young ones, get very cynical about them—and sometimes even stubborn.

A cartoon in a Chicago paper the other day showed twelve jurors,

eleven men and one woman. The men looked utterly worn out and despairing. The woman with arms folded looked determined. The caption showed one man saying hopelessly: "Yesterday we voted eleven to one for acquittal, today eleven to one for conviction."

Of course women sometimes are stubborn (as are men). Perhaps that quality is what made it possible for me this last week to talk with some women miraculously just back from the Philippines who were wearing the honorable decorations of the United States government because of their courage and aid during these last terrible years in the islands. Undoubtedly it was that stubbornness which brought Dorothy Dowell back to the camp where she was to die, so crippled by arthritis that the last part of the journey was made on hands and knees.

Undoubtedly over the last seventy-five years there has been a determination slightly tinged with stubbornness which has been responsible for the fact that at Cleveland in January at the second Conference seeking the bases for a "just and durable peace," it was said many times that one of the big hopes for a future could be definitely attributed to the work of the last seventy-five years in the women's missionary societies which stretch across America from the Atlantic to the Pacific. One commission's report written by some of the outstanding religious leaders of our country maintained that no matter how inadequate the leadership in these societies, they have definitely been responsible for the world mindedness found among Christian people in our land.

Yes, these are all human beings in those churches in which you will be working. Whether they be men, women or children, they are human. Whether they are black, brown, red, yellow or white they are human. Whether they agree with you or not they are human. When you fold them to your heart as brothers, the peace of God will truly be there.

Listen, you!
You with the broad grin and the freckled face.
You with the steam of youth pounding in your veins.
You with your teen-age loveliness of unfolding womanhood and growing muscles of young manhood.
You in the army and the navy and the nurses' corps.
You in high school and college.
It's you I'm talking to!
What are you going to do with your life?
Looking for a snap?
I'm not talking to you.
Want to make some big money?
Don't read any further.
Think you're having a tough time? Feeling sorry for yourself? The world owes you a living?
Sorry brother. What I am talking about you won't understand.
I'm looking for people who want a strenuous life, a tough job, lots of adventure, plenty of responsibility and not much pay.
What are you going to do with your life?
Sure, I know the future is uncertain;
Draft boards, school boards, economic crises, reconversion, political intrigue, secrecy and uncertainty, postponed marriages, homes cracked open by wartime employment—

I know, I know . . . Well still I say
What are you going to do with your life?
I want to know. Because God needs some men and women—young men and young women—with good brains, tough constitutions and friendly hearts.
He needs some men and women for full time Christian service.
I know God needs men and women who will make their vocation and jobs, whatever they may be, into Christian responsibilities.
But today I have a special need in mind when I say
What are you going to do with your life?
God needs preachers!
He doesn't need any time-servers, pulling wires behind the scenes to see if they can't get bigger churches or larger salaries.
He doesn't need any cheap "vodvil performers" masquerading as pulpiteers.
He doesn't need any smooth, unctuous sellers of morals and ethics in small, easy-to-take doses.
He doesn't need any "morale" builders.
God needs preachers!
God needs city preachers. He needs—desperately—rural preachers. He needs some evangelistic preachers. He needs institutional preachers—chaplains in prisons, hospitals, insane hospitals, men with skill, high training, tremendous devotion, sincerity, deep faith.
God needs preachers.
God needs missionaries.
People who, as Lura Hunt says, would have been pirates if they hadn't been missionaries.
Hardy souls with imagination and a flair for invention; adventurous souls not tied to anybody's apron strings; vivid, robust, friendly souls in whom the gospel of Christ becomes a living flame to radiate life-giving warmth into the hearts of strangers and forgotten men and women.
God needs missionaries with special skills.
Teachers, nurses, doctors, agricultural leaders, social workers, community organizers, counsellors, evangelists, writers, administrators, leaders in industrial techniques and recreational leaders.
God needs missionaries.
What are you going to do with your life?
But perhaps this is the wrong way to say it.
In these days when death is so close to so many of us, perhaps we should not be saying, "What are you going to do with your life"—but "How and for what will you die?"
After all, life is nothing but dying anyway.
Some die magnificently but uselessly, like fireworks arching through the night.
Others simply smoulder away into oblivion without purpose, without distinction.
Still others are tall candles shedding the warm light of truth upon the pages of history.
How and for what will you die?
There are many lesser gods to claim your allegiance,
Money, fame, power, duty to country, even pleasure.
There will be thousands ready to lay their lives upon the altars of these lesser deities.
But what of you?
How and for what will you die?

(Adapted from *Listen You, How Long Will You Wait,* by Barton Hunter)

THE SALVATION OF HOPE

Abstract from the Baccalaureate Sermon

By EVERETT C. HERRICK, D.D., LL.D., L.H.D.

May 27, 1945

THERE is a saying which is doubtless familiar to most of us as it has been made current. It is as follows: "Fear knocked at the door, Faith opened the door, and there was no one there." I would like to change one word. Fear knocked at the door, Faith opened the door, and Hope was there. One of our greatest tasks in these days is to put hope in the place of fear. President Roosevelt showed a great deal of understanding in his frequent inclusion of fear as one of our enemies. This is an age of fear—old fears that never die and new fears fresh born.

It takes courage to face fear and courage is not lacking. The world is full of brave men and still braver women. It takes courage to stand up to fear but only when courage is joined to faith can fear be changed to hope. The Christian faith which we profess and proclaim is therefore not only the hope of salvation, but the salvation of hope.

The New Testament is a testament of hope. It is the greatest hope literature in the world. New Testament hope is not optimism. It may be a good thing to be an optimist, but as a pseudo and popularized philosophy, optimism died a violent death about 1914. It isn't idealism. This is something else. It isn't millenialism, or a new sort of perfectionism. The New Testament is exceedingly realistic. It is the realism of revelation. Into a dark and wicked world there has come a bright and saving hope; and the clear shining of the hope reveals the wickedness of man.

Sometimes a truth can be made clearer to us by a look at its reverse. As there is salvation of hope so is there damnation of hope. I do not see how any true Christian can exalt at the doom that has overtaken Germany. It is a terrible thing to see the inexorable judgment that has followed a false and evil hope. "Think ye," said our Lord, "those eighteen upon whom the tower of Siloam fell were sinners above all men. I tell you nay; but except ye repent ye shall all likewise perish."

What shall we do to the Germans? This is a much discussed question. In fact, we began to discuss it, while it was still a question what the Germans might do to us. As Christians who profess this hope one thing we should do is to send food to Germany. This may be the very test of our hope. Right after the death of Lloyd George there was an interesting comment in the British Weekly. It was given as an authentic narrative, that when the bells rang out in celebration of the Armistice on November 11, 1918, Lloyd George and Winston

Churchill were together. They were moved almost beyond words. When they recovered speech the first thing they said to each other was, "We must now send food into Germany." Of course they did not do it. We may not do it now. Fear knocks at the door of international politics and diplomacy, and there is not the faith that opens the door. Were it not for this fear, diplomacy might understand that this would not be a weak humanitarianism, but a superior wisdom; for one of the best ways to destroy your enemy is to feed him. If we think that now, since half the war is over, we should have all that we want to eat and what we want to eat, when half the world is starving, what sort of Christian hope do we cherish?

Another hope that can destroy is the hope of the victor. This is the hope of power, but there is a doom that conceals itself in power. What did Churchill mean the other day when he referred "to the craven fear of being great"? This is what it meant to me:

"Voices are crying from the dust of Tyre,
From Baalbec and the stones of Babylon—
'We raised our pillars upon Self-Desire,
And perished from the large gaze of the sun.'

. . . . . .

"No house can stand, no kingdom can endure
Built on the crumbling rock of Self-Desire;
Nothing is Living Stone, nothing is sure,
That is not whitened in the Social Fire."

I wish that out at San Francisco there could have been a handwriting on the wall. I do not mean to infer that the delegates to the Conference of the United Nations have been indulging in a feast of Belshazzar—quite otherwise, if we may trust the reports. But this is what I wish could have been written by the finger of God in every language spoken there—the word of Zechariah; the prophet of the re-building: "Not by might nor by power, but by my spirit said the Lord of Hosts."

We are driven in these days right back to the New Testament hope. Christ is our hope, as Paul wrote to Timothy. All else has failed. This is the hope that leads to glory and not to doom. It is the hope which not only passeth all understanding, but surmounts misunderstanding. It is forgiveness in the place of vengeance. When God delegates His vengeance to human hands, it will be to cleaner hands than ours. It is the hope that seeks to put bread in the place of hunger, penitence in the place of self-righteousness and love in the place of hate. This is the salvation of hope.

Fear knocks at the door. We cannot explain fear away. The conquest of fear requires an act as well as a word. Faith opens the door. That is the act. Hope is there. It isn't hope alone. He who is our hope is there. "Behold I stand at the door and knock," He says. Fear knocks at the door. We fear that it is fear. Faith opens the door and behold, Christ is there.

STUDENT ADDRESS BEFORE THE BOSTON BAPTIST SOCIAL UNION

May 7, 1945

By Alfred Walter Kurzawa, S.T.M.

Mr. Kurzawa was formerly pastor of the Baptist Society in Warsaw, Poland. Just prior to the outbreak of the present war, he came to this country where he has since been detained. In the near future however he expects to return to his people and with them attempt to rebuild the war-torn ruins of his country.

I AM indebted to Andover Newton in a way that I never can repay except as I invest my life in service for our common Master and common humanity—those the world over for whom Christ lived.

For five years all schools in Poland have been closed and it will be impossible to reopen all of them at once after the war. Ambitious boys will be coming to America. I have no doubt that they will find a friend in Andover Newton as I have found here. I am so grateful for what I have gotten here that I would like to see a group of Andover Newton boys in Poland. I believe that the life of humanity will rest on the foundation of freedom, justice and brotherhood in Jesus Christ. Thank God for Andover Newton.

Europe is sad, hungry and sick physically and spiritually. Europe is now in the flames of the most bloody struggle that history has ever known. But there in this flame is also the Christian Church. No doubt many millions of people are far from Christianity, but there are still many millions who trust God and are loyal and faithful to the Christian Church. Under the clouds of suffering light shines forth. There have disappeared differences in dogma and the spirit of God has more room.

We are living in a tragic moment. What will be in the future? Perhaps never before has been so much speculation about the future as there is today. But if we have the message for today, if we keep our hand on the pulse of life and understand the time and people. In other words we have to understand the spirit of the times and the desires of the people, what they want, need and dream. Then we are not afraid of tomorrow and we do not lose hope. "I am not afraid of tomorrow; I have seen yesterday and I love today," writes William Allen White. We need more faith in the presence of God.

Experience tells us that we now live in such a world that one man cannot be happy and saved if others around him are unsaved and unhappy; one nation cannot enjoy peace and prosperity when other nations are in suffering and misery.

The church that is only spiritual is not fulfilling its mission. For we are a combination of spiritual, physical and intellectual beings. There is no such thing as saving a man's spiritual nature in this world

apart from his many sided nature. The whole man is saved or not at all. Today is a great season for the spreading of the gospel by word and deed. The present time affords special opportunity for prayer and sacrificial work. Let us remember that "man's extremity is God's opportunity."

Across the world today we hear the roar of guns and see the confusion in human affairs, and a deep darkness hangs over the earth. But in the midst of the darkness God may be making the morning. Because we have faith in our Father's love and wisdom, we believe the morning will come. By grace eternal and the labors of honest men, the day will break and light will be everywhere. And when this storm passes, perhaps the brotherhood of man will become a reality of life.

My church building has been destroyed. I do not question the love of God. I am preparing myself to return to Poland as soon as possible to express that love to my people, who have suffered so much. My deepest regret is that I have not been able to help them in the hour of their great need. My only fear is that I may not be able to understand my people, who have gone through experiences that I know nothing about.

The job is not done. We must march on, and even speed up the pace. And in some degree we realize that even military victory over will not bring complete victory over the evils which produced this war.

BOOK REVIEWS

Advance Through Storm, A.D. 1914 and After, with Concluding Generalizations, by Kenneth Scott Latourette. New York: Harper, 1945. 542p. $4. (*A History of the Expansion of Christianity,* vol. VII.)

I used to ask Dr. Latourette about the next volume, as the great series progressed. Often in his answer would be the words, "If I live to complete it . . ." Well, here is the completion not only of the "next" volume, but of the last. The great series is done and stands bright and imposing on the shelves beside the dusty old tomes of Neander and Schaff.

Volume VII gives us Europe under Lenin and Stalin and Hitler, reminding us of an era as if finished and set in history. Doubtless progressively uncovered sources will call for different interpretations fifty years hence, but we are glad Latourette has done our era for us. Here is our own land, less drastically altered since 1914 than Europe, yet sufficiently changed to make startling history. Here are the 900,000 Mexicans who have come across the border; here are the declining proportions of church membership as we move from the Atlantic to the Pacific; here is the reviving power of fundamentalism during wars. Here are even the Japanese-American concentration camps, euphemistically named "relocation centres." Volume VII carries us to every quarter of the globe, and not only the listed sources but the reputation of the author insure solid, reliable, authentic accounting. In India we even arrive at Sir Stafford Cripps' attempt to compose the troubles of that seething people.

Chapters XVI, XVII, and XVIII summarize and comment on and conclude the whole seven volumes, and comprehend a valuable essay on the whole history of Christianity. Latourette finds his appraisals of Christian advance difficult, yet he does not shrink from the attempt, and is on the whole cautiously optimistic. The Church of Christ has endured the fires and has come through with her soul cleansed and her foundations deepened.

JOHN W. BRUSH

The Constant Fire, by Allan Knight Chalmers. New York: Scribner, 1944. 172p. $2.

"The stubborn faith man needs for this day is fortunately common." With these words Allan Knight Chalmers opens his latest book. This spirit of hope is typified throughout. It is not a sentimental or unreasonable optimism, rather he bases his faith on a rational and dynamic foundation.

In answer to the question which is often asked today, "How are we to overcome injustice?" Dr. Chalmers declares "The process of curing

injustice begins with the voluntary suffering of the innocent for the sins of the guilty."

This volume will prove of interest and value to both layman and minister. The many poignant illustrations will probably find their way into many another sermon.

In these days of "crisis theology" or "neo-supernaturalism" as Professor Henry Nelson Wieman terms it, and the pessimism of many writers, Dr. Chalmers' words are refreshing and revitalizing for Christians facing an unknown and uncertain future. We are indebted to the author for his stimulating thinking and his call to be loyal to the "Constant Fire."

RICHARD R. ZOPPEL

A Great Time to Be Alive, by Harry Emerson Fosdick. New York: Harper, 1944. 235p. $2.

Preaching has been defined by Dr. Fosdick as wrestling with individuals over the problems of life and death. In these twenty-five sermons delivered, with but one exception, since Pearl Harbor, the famous minister of Riverside Church practices what he preaches. In every chapter Dr. Fosdick goes to the heart of some personal or public problem raised by the war and brings to bear upon it the light and power of Christian truth. Such topics as these indicate the range of issues discussed: "A Time to Stress Unity," "When Life Reaches Its Depth," and "Why Is God Silent While Evil Rages?" One is not surprised to find these sermons in an abridged form in the May 26 issue of such a popular magazine as *Liberty*.

On November 14, 1943, Dr. Fosdick commemorated the fortieth anniversary of his ordination by delivering a sermon which appears in this book as "After Forty Years in the Ministry." The most significant change that distinguished the beginning of his ministry from what it now is summed up in a single sentence: "Then we were trying to accommodate Christ to our scientific civilization; now we are facing the desperate need of accommodating our scientific civilization to Christ."

There is realism in these sermons, but no pessimism. The preacher admits that it is a ghastly time to be alive, but also affirms that for men of robust faith it is a great time to be alive. VAUGHAN DABNEY

How to Think of Christ, by William Adams Brown. New York: Scribner, 1945. 305p. $3.

A central question in the Christian faith, touching all life, is here answered for us by the late dean of American theologians in a spirit and wisdom that points beyond all answers. A basic theme of the book is that this question cannot be answered by the intellect alone. All theological answers are in fact partial and premature, substituting principles on interpretation for the richness of concrete life and formulas for the living power of the Christ of God. The theologians, the philoso-

phers and the historians can give us part of the answer by reason. The church, the lawyer, the clergy, and the soldier can add to it the understanding of authority. The imagination, the will and the heart must find him beyond the sect, and even the churches; they must speak to us through the artist, the disciple and the saint. To know Christ we must not stop with trying to understand what he was. We must press on in our quest until we learn how to meet him and what to do with him. Else he is still the stranger and we also are strangers in God's world.

NELS F. S. FERRÉ

Pascal: Genius in the Light of Scripture, by Emile Cailliet. Philadelphia: Westminster Press, 1945. 383p. $3.75.

A penetrating and illuminating study of Pascal by an authority on the writings and thought of this great genius. The volume enlarges upon the material in the author's previous volume, *The Clue to Pascal* (Westminster Press, 1943). Cailliet rightly observes that "Pascal is not a man with a system. He is a man with a method," (p. 140). This method and its insights are searched bringing the reader into rich knowledge of this remarkable spiritual life, especially as the man of the Bible. The book is a study of a mind of unique gifts confronted by God in the Bible. Here is a way to fruitful acquaintance with Pascal, the Saint.

JAMES P. BERKELEY

Pastoral Work and Personal Counseling, by Russell L. Dicks. New York: Macmillan, 1944. 230p. $2.

A readable and helpful book. A pastor who thumbs through these pages will meet frequently the healthy spirit and the good judgment of its chaplain-author. He will be benefited by the writer's years of conscientious clinical work with persons experiencing excessive demands for adaptation. In fact, a pastor will find here a book about religion in which there is a minimum amount of padding.

It's good to have material fresh from the vineyard, whether the sick room, the room of religious conversation, or the conference room of chaplains and their men in the military camps.

What's more,—the author is one of those ministers of the Gospel gifted with a flair for writing as well as speaking.

A. PHILIP GUILES

Perelandra, by Clive S. Lewis. New York: Macmillan. 1944. 238p. $2.

C. S. Lewis continues to astound and mystify readers with versatility of method and fertility of imagination. *Out of the Silent Planet,* an earlier book, narrated the journeys of a man called Ransom to Mars; *Perelandra* tells the story of his trip to Venus. Life on Venus is depicted as representing the pristine innocence of creation before the Fall, a contemporary Eden. Ransom is ordered and carried to this Garden

to protect it from an invasion of evil forces from the earth, in the person of a scientist called Weston. Weston is a rationalist and atheist, intent upon bringing Venus under the control of man's scientific mind. *Perelandra* tells the story of Ransom's struggles to prevent this contamination, this new Fall.

Simply as a fanciful tale, the book induces striking alternation of moods: horror, mystification, curiosity, fear, the sense of the awe-ful. But the prime purpose is that of a literary myth: to articulate, in story form, man's understanding of creation, revelation, sin, salvation, and the end of history. All these theological problems are cast into fresh idiom and new perspective by this book.

PAUL S. MINEAR

The Church Looks Forward, by William Temple. New York: Macmillan, 1944. 193p. $2.

Here is a book which must speak for itself. It consists of twenty-five addresses by the late Archbishop of Canterbury whom many regarded as the leading figure of the Protestant Church and the shining symbol of the Ecumenical Church. The addresses vary in style from the devotional and doctrinal meditation to the ethical and didactic lecture on social problems. In the content of the addresses an admirable balance is maintained between the eternal verities of the Christian revelation and the ecumenical, moral, social, and economic problems which so need to receive fresh interpretation and application of Christian principles.

Archbishop Temple applies the Christian faith as a principle of integration for unifying church divisions, differences in the goals and techniques of education, chaotic moral, social, and economic sanctions, and, finally, for unifying in a common purpose of fellowship under God the peoples of the victorious and vanquished nations of war. Few books have presented so completely and concisely the broad scope of the Church's function and responsibility. Still fewer books can leave the reader with a clearer vision and deeper conviction of the opportunity and privilege of the Christian minister in the days ahead.

RICHARD B. HARDY

They Found the Church, by Henry P. Van Dusen. New York: Scribner, 1945. 148p. $1.75.

This is a book to be read by every person who is seeking to know how to rebuild a ravaged world.

It could be called "The Conquest of Unarmed Love." It deals dramatically with life and with death. From vivid testimonies of many men and chaplains of the armed forces it proves, in an irrefutable way, the power of God in our day to transform the lives of men and women.

It is a startling challenge for new faith. There is pathos and undaunted courage.

No one will want to forget, after reading this book of the debt owed

to the natives of the Southern Pacific islands for their daring rescues and their tender care of our American boys, and to those gallant missionaries of Jesus Christ who made the United States of America a symbol of Brotherly Kindness. Dr. Van Dusen has, in his last chapter, faced the sins of the nations. He calls a sin a sin in a fearless way. His own high faith illumines the pages of this book.

HILDA L. IVES

Sir Wilfred Grenfell, by Genevieve Fox. New York: Crowell, 1943. 207p. $2.50.

This is a good book to put in the hands of young people. It tells the story of Dr. Grenfell in a graphic manner and makes many of the adventures of his life exceedingly vivid though necessarily sketchy. It should help in keeping alive in a new generation the name and heroism of one of the greatest names among all the medical missionaries inspired by the love of Christ. EVERETT C. HERRICK

According to Paul, by Harris Franklin Rall. New York: Charles Scribner's Sons, 1944. 272p. $2.75.

This is a book which needs no comment save the injunction—"Read it!" The book contains the 1942 Ayer Lectures given at Colgate-Rochester. In the words of the author it "is an effort to answer two questions: What is Christianity according to Paul, and what is the value of Paul's interpretation to us today?" The importance of these two questions is at once apparent and a reading of the book will show how well Professor Rall has answered them.

RUSSELL C. TUCK

A BOOK OF SPECIAL INTEREST

Valiant for Truth, A life of Frederick Lincoln Anderson, by Joseph C. Robbins. Philadelphia: Judson Press, 1945. 166p. $2.50.

From the Foreword: "All who knew and honored Dr. Anderson will be glad that the story of his life has been written. He was so strong and steadfast in his faith, so honest and diligent in his mind, so loyal to his convictions, and so vigorous and sincere in his leadership that he merits a permanent record. No one could be better fitted to render this service than Dr. Robbins. He knew Dr. Anderson as a student and as a young missionary. Afterward, when Dr. Anderson was member and chairman of the Board of Managers of the American Baptist Foreign Mission Society, Dr. Robbins knew him intimately as one of the Foreign Secretaries of the Society. He has gone over the relevant material with the patience and care of a deep affection, and he has made for us a speaking likeness of our staunch and sturdy friend."

This book will appeal to the many students who studied under "Andy" and who carry an unforgetable impression of his vigorous teaching personality. EVERETT C. HERRICK

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THE PORTRAIT OF PRESIDENT HERRICK

The portrait of the President has been completed and suitably framed and will be unveiled at the Fall Convocation, October 18. It is proposed to hang it in the reading room of the Library. The work was done by Mr. Bernard C. Keyes, the well known portrait painter, Fenway studios, Boston. The committee takes this opportunity of expressing its warm appreciation to the many alumni donors for their prompt and generous response.

LEVEL
ONE

Andover Newton Theological School

Bulletin

Pastoral Counseling

and

A Supplementary Bibliography on The Returned Service Personnel

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April, 1946

THE ANDOVER NEWTON THEOLOGICAL SCHOOL
BULLETIN

VOL. 38 APRIL, 1946 NO. 3

This issue of The Bulletin is addressed to chaplains returning from military service, and to faithful pastors who have been coming to closer grips with evil in persons and families in their parishes.

To you also these lines from Amos N. Wilder's "The Healing of the Waters" refer:

"These beneath the waves toil at the primeval sea-walls
Whose courses were laid again chaos.
These repair the moles erected of old against the ravining deep."*

Department of Pastoral Psychology
Newton Centre 59, Mass.
April 2, 1946

* Page 19. Harper & Brothers Publishers, New York, 1943.

THE ANDOVER NEWTON THEOLOGICAL SCHOOL BULLETIN is issued by the Andover Newton Theological School at Newton Centre Branch, Boston, Massachusetts, four times a year, December, February, April and June. Entered as second-class matter December 22, 1908, at the post office at Boston, Massachusetts, under the Act of July 16, 1894.

PASTORAL COUNSELING WITH PERSONS AND FAMILIES

By Austin Philip Guiles

COUNSELING with persons and families must be done by you your way. You can listen to what others have to say, or read what they write. But all the while you know that this is one part of your life-drama you'll have to live out yourself. "It shall be given unto *thee* at that time what *thou* shalt say." You may have tried this in the pulpit or committee meeting with disastrous results. It should come to be the rule in your building work with persons.

From this you can see why, in this Department at Andover Newton, we have so little use for popular books or articles on counseling. Although this doesn't mean we fail to appreciate their propaganda or interest-spreading value.

The study of God and the study of man, the life-long pursuits of the pastor who once has viewed the cliff, over which the forces of evil would have crowded Jesus, can be done in no superficial or easy way. We try to get at the sources. On the one hand there are the truly great words and deeds of inspired searchers after God, and the few important works of faithful theologians who have tried to form carriers which could contain such revelation. On the other hand, there are the reliable journal articles and occasional textbooks, which have come from honest experimentation with human beings in clinical settings. The word "clinical" in this sense, means concentrated and responsive human relationships, in which outside influences can be kept under a high degree of control.

The pastor who does his own studying about God and man by means of clinical training and such source material; the pastor who will hold himself back until his knowledge and experience of these extremes of creation can be put through the colander of his consciousness and behavior in a redemptive manner,—that pastor is a fellow-workman of Jesus Christ whatever his name or sign.

It becomes understandable then, why, for some years at Andover Newton, we have held to the clinical basis for study and training in pastoral counseling. And why we have believed that the essential motivation for advanced study of God and man originates at the growing edges in relationships where Christian service is already in motion or underway.

The pages which follow may not tell you much *about* counseling. They should, however, contain suggestions for changed attitudes, altered plans, and different tools, for those pastors who willingly "take their stations at the narrow issues" in the lives of persons and families.

II

RECENTLY DISCHARGED FROM THE NAVY

This young sailor and his wife left their year-old baby with the other couple who share their apartment while they came to the church to talk with me.

The husband said: "There's something the matter with me. Edie and I got along fine the few weeks we lived together during my furloughs. But now that I'm home for good, I seem to pick at her all the time. We love each other. Everything else's fine. I've got my old job back. I didn't get caught in any government red tape. We're proud of the baby. And we don't mind sharing rooms for a while with these friends of ours until things loosen up a bit. But this everlasting carping of mine is getting Edie. And she says she's going to pull out and take the baby with her if I don't change. Why do I do it? I can't even leave her alone when she's feeding the baby. She doesn't seem to me to handle him right. At times I'll step in and take over, pushing her aside and saying, 'You don't know how to handle kids. Let me show you how to handle a baby.'

"The reason I think it's all in me is because I just missed being labelled an N. P. in the service. I'd faint away occasionally when I got crowded into close quarters with a bunch of other men. I can begin to feel that way when Edie and I go to the movies and the crowd closes in on us in the back of the theatre waiting for seats. Fortunately I worked with the Quartermaster on the ship where I could do most of my work without being bunched-up-on. What is this that's the matter with me anyway? Am I going to get robbed of my wife and my baby and my home, now that I'm back with them for good, all because I'm one of those damned neurotics. I don't remember ever doing anything to deserve this kind of thing. What kind of a world is this anyway to keep you waiting and waiting for what you want and then threaten to snatch it away from you just when you've got it?"

All this time Edie the wife sat and listened, looking first at her husband and then at me, nodding her head at appropriate places.

I turned to her and said: "Have you anything to add? I see you've been generally agreeing with what's been said."

"He's put it about right," she answered. "We were making out all right until he was let out of service. But now he's been home two months and nothing I do is right. I do the best I can. I don't suppose I am as expert as his mother or sisters are in some things. But that bothers him more than it does me. I got along all right before I married him. And I can support myself now and the baby too, without any help from him, if I have to. We love each other and we want to make a go of it. But there's a limit to what any girl can stand. I don't believe he's himself. That's why we've come to talk with you about it. There ought to be something that could be done."

If you are the pastor who has such a problem as this presented to you, there's no use these days trying to pass it on to someone else. If

you are in a village or the countryside there won't be anybody. And if you are in the city, workers who are better equipped and trained than you are, have more than they can do already.

Suppose you came to me with this opportunity to help ground this new family on a better foundation, so that Almighty God could continue his task of joining this man and woman together in a marriage which could be Holy, what would I say to you?

I would suggest that you put one of them on a one hour a week schedule with you, in your study, at the church, if possible. After some weeks you would do well to change to the other. In the meantime you would be keeping a journal containing as many of the actual words of the two of you, as you could recall. You would go over these entries from time to time, writing in your interpretations and summaries, based upon such understanding as you have and such facts as you have secured. An occasional conference with another clinical worker, if possible one more experienced than you, might help you to catch what you've missed, in the many forms of language which a person will use, in expressing himself and his reactions to hopes, guilts, fears, and frustrations.

Besides this, you should have access to books and journals in which more expert workers share what they have learned about such conditions. You would read up on claustrophobia, the balance of masculine and feminine components between persons in heterosexual adaptations, and inversion in children.

The appearance of this sailor boy was husky enough. But it was high time he allocated his feminine modes of emotional expressions and responses to his wife. Even picking at the one you live with, is nearer to its primitive base in woman than in man. You don't hear often of a hen-pecked wife or of a man who wants to faint away.

Although we are not trained to assist this man directly in adapting himself to his family, after some reading on these subjects we might help by sharing some of what we have learned with his wife. The job eventually is going to be hers anyway. For if a husband gets over being a boy, it will not be some top-sergeant who will do it. It will be his wife. God's the maker. She's the finisher. What we do is to get them together.

III

YOU CALL IN A CONSULTANT ON THIS ONE

The phone rang a few weeks ago and when I picked up the receiver a pastor six years out of the seminary said, "A woman stopped after church yesterday and told me the condition she's in. The whole thing is too complicated for me so I thought I'd give you a ring and see if you could help us out." I said, "When can you bring her over?" "I don't know," he said, "She works down town in one of the offices." I suggested he meet her in town with his car and bring her right out to my office that afternoon soon after five o'clock.

The woman turned out to be an attractive person of about 38. For the past 20 years she had had occasional experiences of copulation with

various men. She said often she had wanted to talk this over with a pastor or doctor but she never knew one she felt free to discuss the matter with. "I knew I must not be normal in some way," she said. "Finally I got to feel so uncomfortable about it, that yesterday I spoke to Rev. So and So."

The fact that this Pastor is a clean-cut and likeable man is of course a factor in this happening. That could be the very cliff over which the swine in this woman might make their way to the sea. He acted as though he wanted to shift the woman over to me. But here were two persons in motion, and they had called in a third,—a teaching clinical situation which hardly could be better. He assured me his wife would be in favor of his observing recurring hours of counseling with this woman. He believed his Board of Deacons would approve of his seeing her regularly for an hour twice a week in his study at the church. They agreed that after each hour the Pastor would keep a journal of their actual words, and a record of her plans, relationships, troubles and satisfactions. And they agreed that the Pastor would check with me for at least an hour's conversation and guidance every second week free to call me at other times if necessary.

The disappointing fact about all this is that I've not seen, nor heard tell of, the Pastor from that day to this. It appears to be next to impossible to establish new habits in Pastors. And for them to cut down their speed, lay aside their compulsions or aggressiveness, and settle down to patient observation and accuracy in reporting what they hear and see,—this is almost too much to expect. It implies development of emotion within them which has passed the promotional and performing stage. It suggests a sincerity in their searchings, an industry free from restlessness, and an honesty in their adjustment to their own narcisms which too few pastors have reached.

In case you are curious as to how I sized up this woman, I don't know that I have enough data to answer you. This much is certain. She is no common prostitute. I doubt if Jesus would call her an uncommon one. She appears to be one of those products of city living who was structured neither with a good nor a bad conscience. And it has been only recently that she has showed a sufficient desire for a real and personal conscience of her own, to make any move to acquire it or strengthen it. She is not of borderline mentality, for if she were she could not converse as she does, not to mention her success in her work. For she has 17 girls working under her supervision. She comes from a refined family. And she has been a reasonably regular communicant at church and Sunday School. Why the discrepancy between areas of this woman's personality development, is a question requiring study. It could be that her 20 years of occasional irregularities are delusional. On the other hand, if they are not, we may be seeing here a most interesting combination of a little girl who quite directly satisfies her cravings, and an adult person of considerable strength, who can know she is out of step and yet keep quiet about it.

I suggested to them both, that this is a serious matter, that if it could have been handled on the basis of conscience and guilt, prayer

and forgiveness, it would have been done before this. And I was quick to admit to the woman, that I did not know yet, what this departure from sacred practice and social responsibility, meant deep within her own person. I told her, however, that whatever it meant, we intended to find out, and would seek to provide such deliverance and encouragement to growth in Christian Living, as would be appropriate. The woman and the Pastor thanked me and left.

IV

MOTIVES FOR FURTHER STUDY IN A PASTOR'S CALLS

Fourteen calls were made on this 68-year-old woman before her death. These suggestions for further study, which originated in these calls, are presented here, because they tell the story of change in the sincere and faithful Pastor who did the work. (All names are fictitious.)

This Pastor was given a card when he reached the hospital which carried this information: Mrs. Susie Chase, Protestant, age 68, white, med. obs., Stone (Bldg) N., (Ward) 3. He found the ward, told the nurse in charge he was a Pastor from the Chaplain's Office, and asked if it would be all right to call on Mrs. Chase. She gave him the number and location of the patient's bed.

He saw before him a haggard looking face, stringy gray hair in untidy fashion on the pillow, sticky saliva blown out and in the patient's mouth as she breathed, and an emaciated arm and hand outside the covers. She was turned slightly on her side. And frequently she would reach to the side table, dip a small wad of white cloth in water, and wipe her face with it, or clean away the saliva bubbles from her lips. The enlargement on the right side of her throat was noticed by him as he told her who he was and why he was there. The patient looked him over with large intelligent eyes, and then proceeded to ignore him as he stood there wondering what to say or do next. Perhaps had you been in this Pastor's place you would have said to yourself as did he: "She's sure a poor old soul, and needs comforting. But I don't have to go to Seminary and take a course to find worn-out people who need a Pastor's attention!"

Some surprises lay ahead for him. For this woman turned out to be a veritable jungle in which one is constantly being confronted with varied life or death manifestations.

She was the only child of an internationally known artist who had lived to be 94. She persisted in the belief that at the time of her mother's recent death, an estate was left which should rightfully have come to her. (An attorney in New York informed the Pastor that the mother had been destitute and had been cared for in her extended old age, by considerate friends.) This patient had known a life of privilege and travel during her childhood and youth. She had become accustomed to beautiful things. She had failed in two marriages. And

it had become most humiliating to her to have to part with her possessions one by one, and finally to have to depend on public relief for her existence.

This Pastor had not spent ten minutes with the woman before he realized that as each of her remarks came out, he had to be poised to change directions quickly, if he was to keep up with her. More than thirty subjects for study, or instances of exceptionally good or poor counseling work, turned up in his reports of his visits. As you look over a few of these you may say to yourself: "What ordinary stuff this is," or "I fail to see anything new or exceptional in this much heralded clinical work, if this is a sample of it!"

The answer to statements like these take the form of questions directed specifically at you. "How often does the spirit stir you to seek out some lonely soul in prison or in the large wards of a general hospital?" "Do you respond to the stimulus and do it?" "Did you ever keep up your calls regularly on the same person for at least three months?" "In your prayers for the person, how often and to what extent do you write down the facts which had come to light, so that in the very writing God could say something to you through the end of your pen or pencil?" (This reporting of visits is one of the techniques of prayer taught at Andover Newton. And how unwillingly theological students learn it! Laboratory workers in other professions appear to take to it with less resistance.)

Here are some of the questions and comments:

1. Why should a 68-year-old woman be so dominated in her feeling, thinking and conversation, by a 94-year-old mother who died a few years ago? Is it characteristic of any considerable number of persons who live beyond sixty to relive the life of emotion of their childhood just before death?

2. To what extent are excessive interests which have to do with the alimentary tract, like dieting, talkativeness, worry about elimination, conditioned by factors which we term emotional? Is it important that we ourselves attain freedom from these subjective states, in order that we may allow persons to be as they are without undue persuasion or pressure from us?

3. Are we pastors overly-impressed by the apparent, the verbalized, the rationalized, and the orderly in thought and speech? Or are we too watchful of the symbol-language of unguarded expressions, mannerisms, symptoms and behavior?

4. Why are we pastors usually too eager to be of help? Must we not watch in ourselves these tendencies toward push in speech or behavior? Can we not prevent the kind of initiative required of us in other aspects of our work, from being carried into the sickroom, or the counseling relationships?

5. Are our first reactions to discouragement in others unquestionably sound? May not this ability in us to tolerate discouragement in another without attempting to jar the person into a more hopeful mood, bring forth a more healing ministry in the long run? For could not a person have sound reasons for being discouraged and should she

not be permitted to react appropriately to a situation which we may know little if anything about?

6. Do not persons who are depleted by infantilisms react differently to our desire for improvement in them, than do balanced or stable persons, i.e. the well? And should we not adjust ourselves so that we can view the absence of progress in a patient without being threatened of losing interest?

7. When people "ask of us bread" so to speak, do they always mean bread? Or do they often mean "cake"? And is it not difficult when we find out they actually are asking for cake, when they should ask for bread, to keep from giving them something else?

8. How do you analyze revenge in a person like this? Is it rooted in personal inadequacy and failure? And does preaching against these immaturities and malignancies in persons do anything to change them for the better?

9. Take her statement, "If I ever get well I shall study psychology." Does this indicate some awareness of the basic differences within her which may have contributed to her present condition?

10. Is there a particular psychology of this or that chronic illness? Can the pastor who ministers to such folk escape a liberal amount of reading in psychosomatic medicine?

11. This woman expressed a desire for death as a way out. But in the next breath referred to her cowardice. Should not we pastors know much more about euthanasia than we do?

12. Do we not have to be careful in our glib reminder to suffering people that their suffering can be redemptive? How much do we know about it? Could we on the other hand speak of more than we know, if we confine our remarks to the sufferings of Jesus?

13. Why does this maladjusted, sick, and confused woman, especially at this time, turn to animals and plants with such apparently sentimental devotion? Is it because the elemental realities in plants and animals supply certainties which she finds there,—support in her uncertain existence?

14. Take her question, "Why can't I get my mind off myself?" Was this narrowed-down world characteristic of her? Or was it an accompaniment to her near-death condition? Is not the study of narcism a long-neglected if not ignored subject by most pastoral workers?

15. This patient referred often to her dreams. Is this not a subject in which pastors for the most part are uninformed? It may be preferable to know nothing about dream interpretation, than to over-employ a more speaking acquaintance with the subject. Pastors who would add dream interpretation to their tools with which they help to free people from their horrors, or lift their dragging anchors, would do well to have their own dreams studied by a trained person; after that they could study reliable writers in dream interpretation.

16. At one point in her conversations with the pastor the patient said: "This throat is a result of my wrong-doings." Punishment for one's guilt or wrong-doings assumes many forms and disguises. Do we have here in this uncertainly diagnosed carcinoma of the throat such

a displacement? The study of guilt and punishment in the history of the doctrine of the work of Christ, and in the history of psychology, is a five-year task for the keenest among us. Yet we pastors are expected to minister to a soul caught on the rack of such unforgiven sin, without the slightest hesitation.

I had not visited this patient until after the 12th week of this pastor's calls. She became fault-finding and sharp with me. But she seemed to soften as we found ourselves agreeing upon many general observations about life. When I suggested a prayer before I left, she gave me her hand, and appeared to respond, and was appreciative.

This patient died about the fifteenth week of our calls. Motivations to study were stirred in us. And we hope our limitations and mistakes did not unduly hasten her departure.

V

DOMESTIC DISCORD IN POPULATED AREAS

The woman in the house is the strategic person with whom to work in most counseling situations. Where this woman of the family is "not herself," as we say, we labor almost in vain to build the houses of the lives of those who live with her. This is so important a truth to me, that I would like to give you clinical evidence, somewhat at length, in order to show you what poor prognoses must be made for many city marriages, and their offspring, unless hard work is done with these strategic persons who live and move at their centers.

There are forty-eight folders in my files about women who have been failing to make a success in marriage and family life in the city. This study is in no sense a survey, but it is factual so far as it goes. These women without exception came from Protestant church families.

A. One group includes the tom-boys grown older, the pals and partners who never grew up. Their most noticeable characteristic is their similarity, in thought, feeling, and behavior, to twelve-year olds.

It happens that the eighteen wives and mothers who belong to this group, are for the most part of high intelligence quotient. All but six of them are college graduates or the equivalent, and two of the six were highly skilled workers before marriage. With a few exceptions, these women are capable of much further adaptation to complex living with its emotional and mental adjustments.

Let's look at one of them. Mrs. White graduated from college in the West and taught small children in a grade school for three or four years before her marriage. Her "sweetness and light" and her refusal through her first ten years of marriage to face up to her job of making a man out of her husband, go together. Her literalness right now in her childish handling of him and his unfair secretary is an immature reaction.

Her dependence upon her husband and upon the house, and her giving-way to the children, who are eleven and fourteen, show her at forty-two, to be so inadequate to her task that one hesitates to disturb

such poise as she feels she has acquired from her present outside supports. Perhaps it would be unfair to attempt to jar her further into consciousness. She should, of course, be cared for by every means which the pastor, the church, and the quiet few of the community have at their disposal.

These women it appears, regardless of their backgrounds or opportunities, have never known "what life is all about." Most of them look like plump, well-fed ten or twelve-year-old girls. They wear woolen sport suits and low-heeled shoes. They go in for simple reading, gregarious entertainment, and plenty of vigorous exercise and hard work. Some of them, who half-consciously know they ought to be more lady-like, become extremely interested in historical records, relics of the nobility, or pictures with royal settings. They like to collect period furniture, or arrange themselves and their personalities like cameos in a setting. One, I recall, had the supreme desire to pour tea for a gathering of diplomats.

As their bodies are healthy and their outlook on life relatively simple, they for a while are enormously happy in their marriages. Babies are born to most of them regularly and with comparative ease. Their children are usually healthy and all have a happy time of it. They are good cooks. Their homes do not differ the one from the other much more than do their hats or their clothes. Everything goes along well—until they find out too late that their husbands' problems have become complicated, or until their children reach adolescence. Then trouble seems to break loose. Then come these varying complaints: "What did I ever do to deserve this?" "I can't figure out what's the trouble with Harry." "What *has* gotten into Kitty or Jack?" "My husband has taken to drinking again."

One of these wives, a robust woman from the West is married to a university professor who has no respect for her. She is a college graduate. But he is a specialist. In fact he is such a specialist that he lives in a world with a language not even understood by the practical men in his own profession. He has contempt for them too. Their eighteen year old son and a daughter of nineteen, are running around at loose ends, as are they themselves.

Another wife, a former school teacher, is now head of every woman's organization in the community. Her husband is touchy in the home, and opposes her on every decision as regards their only daughter who attends a nearby private school. Whenever he can, he runs off with a select group of men to hunt or fish in the Maine woods.

She said, "Everyone around here thinks I'm a tower of strength. But I want you to know I'm all ready to blow up and I'm determined to destroy all I can in the explosion."

Still another woman of this type had been going around with dark spectacles, a crutch and a walking stick. Her seven-year-old girl and five-year-old boy had her fighting with them as though she were their own age. She had had one operation after another. For the past two or three months the doctors could do nothing to make the draining wound in her thigh heal. Her father had babied her before marriage.

Her husband, though patient, was showing signs of quitting. He had changed to the night shift at the plant to avoid her. He earns a good salary. They are both college graduates and should get ahead. But hospital and doctor bills have kept them strapped. Veritably she is the running sore of the family.

"The children," she said, "must be placed in some child colony somewhere, until I can grow up."

And so it goes. Children in grown up bodies and clothes trying to carry adult responsibilities in a changing world, where the real shake-down may be just around the corner.

B. Seven wives, who make up another group, are essentially lovers of their own sex. They wouldn't call themselves this. But facts gathered over a considerable period most certainly point in this direction. These seven, only two of whom are childless, are so plainly conditioned as lovers of their own bodies and their own sex that the predatory among their kind are quick to take advantage of them. Only two of the seven have had overt affairs with masterful women. The others appear to have remained unconsciously loyal to their early childhood adjustments to their mothers or sisters.

The husbands of these seven wives, are not in a real sense married to them. One supposes that these men whose wives do not prefer them, find marriage much like being tied to their sisters. The husband of one of these women was constantly embarrassed because she used cocktails habitually to the point of drunkenness. In another instance, baby-talk literally drove the husband to drink. In still another, invalidism, her glass coffin where her sleeping beauty only could be viewed, became the bane of her husband's existence, for her pretty face and figure were hardly enough.

Women lovers of women, whether of the outward or covert type, present the most unyielding personality combination known to the worker with people.

The husbands of three of these seven women have divorced them, and one other wife is doing her best now to head off a similar procedure. Fortunately the ratio of this type of woman to the general population has always been low. Apparently life has a way of weeding them out. For they do not thrive in the soil of our society as do, to a greater degree, their counterparts in men.

C. The third group of wives and mothers belong to the personality-plus type. This kind of girl and woman is the healthy-looking, straight-shooting and reasonable person who won't let you down. She is well educated and has a high degree of self consciousness, i.e., she always knows the score. She is a "good-looker" and she can hold up her end with any of them. She is "game," "full of pep," has taste in dress and "knows her way around."

This type of woman carries on in her marriage, keeping a step or two ahead of her children for a few years longer than those of the first group mentioned. Those persistent twelve-year-olds, as we saw,

hardly came to flower. But these attractive women are supposed to stay in perpetual bloom.

These women seem willing to take on the task of being consistently brilliant during all waking hours. Sustained exhibitionism is expected of them and is accepted by them. They retain a tension so long that they have migraine headaches. You've seen them when they grow old, with their choke-bands around their necks, their every hair in place.

Here are two of the twenty-three wives of this type who came to talk over family problems.

This one is a stubborn wife who can't understand why her husband in spite of his good technical education still fears people in authority, why he avoids her in order to steal time for library reading, and why he is so tense he chokes and coughs when he tries to talk.

The facts that she married him when he was on the upswing from another affair, and that she has deliberately undermined every structure of confidence he ever had in himself, have never seemed important to her. She has consistently depreciated his efforts, despised him for his job, and been frigid during copulation.

There is much to the credit of this man's wife. She has a college education, makes thing hum in church circles in a genuinely helpful sense, has done all of her own work and has been bringing up four healthy children. But she can't see that she thrives on the defeat of her husband.

One of the most typical women of this kind was a conventional aristocrat. She was a combination of good looks, good breeding, Irish poetry and humor, spunk and superiority. Her seventeen-year-old daughter was being rushed by Harvard students way beyond moderation and the girl was treating her mother as though she were feeble-minded, just a burden to be borne by the rest of the family. This woman's son, fifteen years old, was getting tougher to handle by the hour. Already he was the leading athlete in the preparatory school near by. Everything came his way except good marks in his studies. He was becoming so over-bearing and disrespectful around the house that she could no longer feel her home was her own. Recently when she slapped him for talking back to her, he slapped her face in return.

When her husband came home from the office she called the boy before him but her husband just talked to him in his gentle way and was going to let it pass. So she lit into him as she had done many times before.

She said to me, "How I hate a pacifist! My father was a military man, every inch of him. How I despise Jim for his passive, long-suffering and 'sweet' disposition! Why can't he get in there and fight for his wife and children? He doesn't even take my side when our son begins pushing me around! I am just about through with him and his gentle ways. Now why couldn't he have punished Bill for striking me in the face? It wouldn't have hurt him once to have put that boy in his place."

I suppose this vital but overstrained type of person is going to increase among us. There certainly are economic and educational forces

in our society, if not in all countries today, which are shaping this kind of over-wrought and over-spunky woman.

Since I have gone to such length in presenting these pictures of strategic persons in city families where there is discord, divorce or threatened divorce, and problem children, I shall go a step further and refer in outline to background facts, and suggestions to be shared in building work with these wives or mothers.

From this view of Protestant marriages cannot these background facts about these women be suggested?

The proximity of one life to another in the city family results in complicated power-relationships. These are inescapable, and attain high potentials in creative or destructive directions. What was once the village household where the family was the unit has become in the city a homemade psychological clinic, where individuals must be dealt with one at a time and with some measure of understanding and skill.

The wife or mother, the head psychologist and counselor in this informal workshop, has not been equal to her job. She has tried hard enough. But in most instances she has moved from the country or village, to the city without realizing things were going to be different. Formerly, emotional tensions or conflicting forces between members of the family, either were handled for her by the routine of family or community life, or they never emerged from the general life of the group. Now she finds herself in a setting where she, in her own personality, must take the place of the community or the group. She must deal, single-handed, with conflicting interests and feelings which crop out of the specialized individuals which make up her family personnel.

Many wives and mothers in city families, therefore, have moved from one level of human consciousness into another without sufficient preparation. As a consequence there has been no parallel development in them as regards orientation or awareness, too little maturing of the ego with its training in the control of emotion, and little or no instruction in the nature and use of instruments and methods which psychologists and psychotherapists of necessity have had to work out.

What are some of the suggestions which a pastor keeps in mind and frequently shares with this strategic person in the family environment?

A wife and mother who is to be adequate in one of these urban families should define, limit, and accept, her own role in the life of the home. And she must do this with such certainty that she can forcibly, if need be, put her husband in his place if he tries to usurp her power or place in this respect. Just as "The sea is his and He made it: and his hands formed the dry land," so should her home be hers and she should make it so.

Just as this wife or mother dwells in her own body, so must she dwell in her own home. And she should do this with such care, taste, and orderliness, that should her husband become too presumptious toward her and her home, she can fasten her claws in his back at such places and in such ways as shall produce the desired results. Women

who refuse to be women and won't use the powers of women, are poor material with whom to try to build or patch up a home.

The pastor should take part with her in thinking-through with her, the other implications of her person and her work. This work should be appropriate to her incarnation in her specific body, in her own home, at one special location, on one particular spot, on this earth's surface. And that incarnation most certainly was intended by Almighty God to be a bit of that which is eternally feminine in the world. The passing masculine in human form and function is a distinctly different creation.

These general suggestions could be broken down into minor ones. It is enough here to conclude that if a wife and mother in a city family is going to build in her home a part of the Kingdom of God, she would do well to see herself as a psychologist and a counselor. For just as her first task in marriage is to build a healthy man out of the spoiled son or brother of some other woman, so her next objective must be the establishment of mutual respect for unlike powers in husband and wife. Once this goal is attained, the process of domestication is underway, and the outlook for an appropriate world in which children can get their bearings, is good.

Children who grow up around such a mother and father may prate about a godless world while they are testing their freedom in their late teens. But they will not desert the Church of Jesus Christ or the Christian family, when they marry and multiply.

VI

This is all by way of saying to you returning chaplains and pastors this. If you have become uncomfortably aware of the seamy side of people's lives, and would "do something" about it, you would do well to think it over once again. For there is no correspondence course you can take which will not make you worse workers with people than you are now. There is no short-cut to becoming a constructive builder with persons and families. Although there may be refresher courses, surveys of what's going on, propaganda which can be presented inspirationally,—these hypodermics have in them little else than saccharine solutions. There is then, no pastoral counseling worth its salt, which has not come out of honest study originating in hard work with persons and families.

At Andover Newton we have opportunities for labor crews, both in our Lord's Vineyard and on His Highway in the Wilderness. But we suggest, should you take advantage of these, that you watch your timing. For are not the stormy seasons in your parishes during the spring and the fall? Your attention is directed to information on the inside of the back cover of this issue of The Bulletin.

THE RETURNED SERVICE PERSONNEL

Supplement to The Andover Newton Theological School
Bulletin for April, 1945, Vol. 37, No. 3

By JOHN M. BILLINSKY

I — BOOKS

Alcohol, Science and Society—Quarterly Journal of Studies on Alcohol. Yale University Press—New Haven 1945. $5.00
Twenty-nine lectures with discussions as given at the Yale Summer School of Alcohol Studies.

A Psychiatric Primer for the Veteran's Family and Friends—A. G. Dumas and G. Keen. The University of Minnesota Press—Minneapolis 1945. $2.00
A valuable guide in counseling with the Veteran.

Borderlands of Psychiatry—Stanley Cobb. Harvard University Press—Cambridge 1944. $2.50
A suitable reference text for students of clinical psychology.

Good-by to G.I. — Maxwell Droke. Abingdon-Cokesbury — New York 1945. $1.00
This book is written for the Veteran himself, and contains a number of valuable suggestions.

Greet the Man—Harold Wilke. The Christian Education Press—Philadelphia 1945. $1.50
A valuable guide written by a former Andover Newton student in clinical training dealing with the disabled Veteran.

How You Can Help Other People—Samuel M. Shoemaker. Dutton Company—New York 1945. $1.75
A practical, sympathetically written book, on how to help people become cheerful and intelligent.

Men Under Stress—R. G. Grinker and J. P. Spiegel. Blakiston Company—Philadelphia 1945. $5.00
An important contribution to the literature of war. It will be an emotional stimulus, an intellectual guide, and to some degree a handbook.

Our Inner Conflicts—Karen Horney. W. M. Norton and Company—New York 1945. $3.00
You are reminded of her excellent book "The Neurotic Personality of Our Time." Here are her further studies in the neuroses.

Peace of Mind—Joshua Loth Liebman. Simon and Schuster, New York—1946. $2.50
In an understanding and inspiring way, Dr. Liebman strikes at the very root of the problems that plague most people. New discoveries in dynamic psychology and psychoanalysis are brought forth with the emphasis on their relationship to the great goals and truths of religion.

Psychiatry in Modern Warfare—E. A. Strecker. Macmillan Company—New York 1945. $1.50
It contains many valuable and helpful suggestions for psychiatrists, social

workers, clergymen and others concerned with helping the Veteran return to civil life.

Psychology for the Returning Serviceman—I. L. Child and M. Van De Water. Penguin Books—New York 1945. $0.25

In this book are facts that may help the Serviceman in fitting himself back into a peacetime job and a peacetime community.

The Church and Returning Soldier—Roy H. Burkhart. Harper Company—New York 1945. $2.00

This book is addressed to the minister with emphasis on where the Church can help in the adjustment of the Veteran.

The Person in the Body—L. E. Hinsie. Columbia University Press—New York 1945. $2.75

Excellent consideration of the fundamentals of psychosomatic medicine. It is well written and cases are well selected.

Thy Health Shall Spring Forth—Russell L. Dicks. Macmillan Company—New York 1945. $1.25.

A book to give courage to people who are in the process of regaining health.

Total War and the Human Mind—A. M. Meerloo. International Universities Press—New York 1945. $1.75

A short monograph by a psychiatrist who presents an empirical study of psychological warfare as derived from author's experience.

Veteran's Rights and Benefits—M. A. Erana and A. Symons. The Military Service Publishing Company—Harrisburg 1945. $1.00

The complete guide to all Federal benefits—including Bonus, Insurance, Loans, Schooling and Pensions.

What People Are—C. W. Heath. Harvard University Press—Cambridge 1945. $2.00

This book is a study of normal behavior rather than of disease or abnormality. It suggests that the concept "normal" too often conveys the idea of absence of abnormality.

Where do People Take Their Troubles—L. R. Steiner. Houghton Mifflin Co.—Boston 1945. $3.00

Full of information about what is happening in the field of counseling and psychotherapy.

II — PAMPHLETS

A Manual of Advisement and Guidance—Veterans Administration—Washington, D. C.

Bulletin No. 86. Counseling with Veterans—American Council of Education—744 Jackson Place, Washington, D. C.

Community Activities for Veterans—The Commercial Organization Department of the Chamber of Commerce of the U. S.—Washington, D. C.

Keeping Faith with the Veteran—Chamber of Commerce of the United States—Washington, D. C.

The Family Attitude Toward the Emotional Casualty—J. L. Abramson. The New York State Committee on Mental Hygiene, 105 E. 22nd Street, New York 10, New York. 5c.

The Psychology of the Returning Soldier—J. P. Millett and E. P.

Hayward. New York State Committee on Mental Hygiene. 10c.

The Veteran's Future—from the "America United" broadcast series, published by Ransdell Inc.—Washington 18, D. C.

V.I.C. Plan—The New England Mutual Life Insurance Company of Boston.
A guide for organizing and operating a veteran's information center.

When He Comes Back and If He Comes Back Nervous—National Committee for Mental Hygiene—1790 Broadway, New York 17, New York. 15c.

III — ARTICLES

A Discussion of the Psychiatric Aspects of Rehabilitation—E. A. Lindemann and J. E. Finesinger. Journal of Diseases of the Nervous System, 1945, 6.

A Program for the Readjustment of Psychoneurotic Soldiers Through Job Training—J. A. Eisenson. Journal of Clinical Psychology, 1945 April.

A Veteran Looks at Rehabilitation—R. E. Wolfe. Mental Hygiene, 1945, 29.

Comments on "Discharged War Veterans"—J. J. King. Journal of Cons. Psychology, 1945, 6.

Family Readjustment of Veterans—J. F. Cuber. Marriage and Family Living, 1945, 7.

Interviewing the Returning Servicemen—J. L. Gregory. Mental Hygiene, New York, 1945, 29.

Personal Adjustment of the Disabled Veteran—I. L. Child. Ann. Amer. Acad. Polit. Soc. Sci. 1945, 239.

Psychiatric Disorders in Servicemen and Veterans—N. W. Ackerman. Amer. Journal of Orthopsychiatry, 1945, 15.

Reemployment of the Psychoneurotic Ex-Soldier—D. Pratt. Psychiatry, 1945, 8.

Rehabilitation of the Returning Psychoneurotic Service Man—S. B. Hadden. Dis. Nerv. System. 1945, 6.

Social Readjustment of Returning Veterans—L. E. Woodward. Dis. Nerv. Syst. 1945 March.

Some Psychologic Principles of Rehabilitation—F. Lemere. War Medicine, Chicago, 1945, 7.

The Personality of a Psychotic Ex-Soldier—S. Rosenweig and R. A. Clark. Journal of Abnormal and Social Psychology. 1945, 40.

The Role of the Community in Relation to the Emotional Needs of the Returning Soldier—M. Gitelson. Social Service Review. 1945, 19.

The Socially Maladjusted Veteran—N. Cameron. Ann. Amer. Acad. Plit. Soc. Sci. 1945, 39.

War Neuroses or Battle Fatigue?—R. R. Grinker. Journal of Nervous and Mental Disorder. 1945, 101.

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Eligibility

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LEVEL
ONE

Andover Newton Theological School

Bulletin

Everett Carleton Herrick

Newton Centre, Massachusetts
June, 1946

THE ANDOVER NEWTON THEOLOGICAL SCHOOL BULLETIN

VOL. 38 JUNE, 1946 NO. 4

This issue is the gift of the Alumni, in grateful appreciation of him in whose honor it is published.

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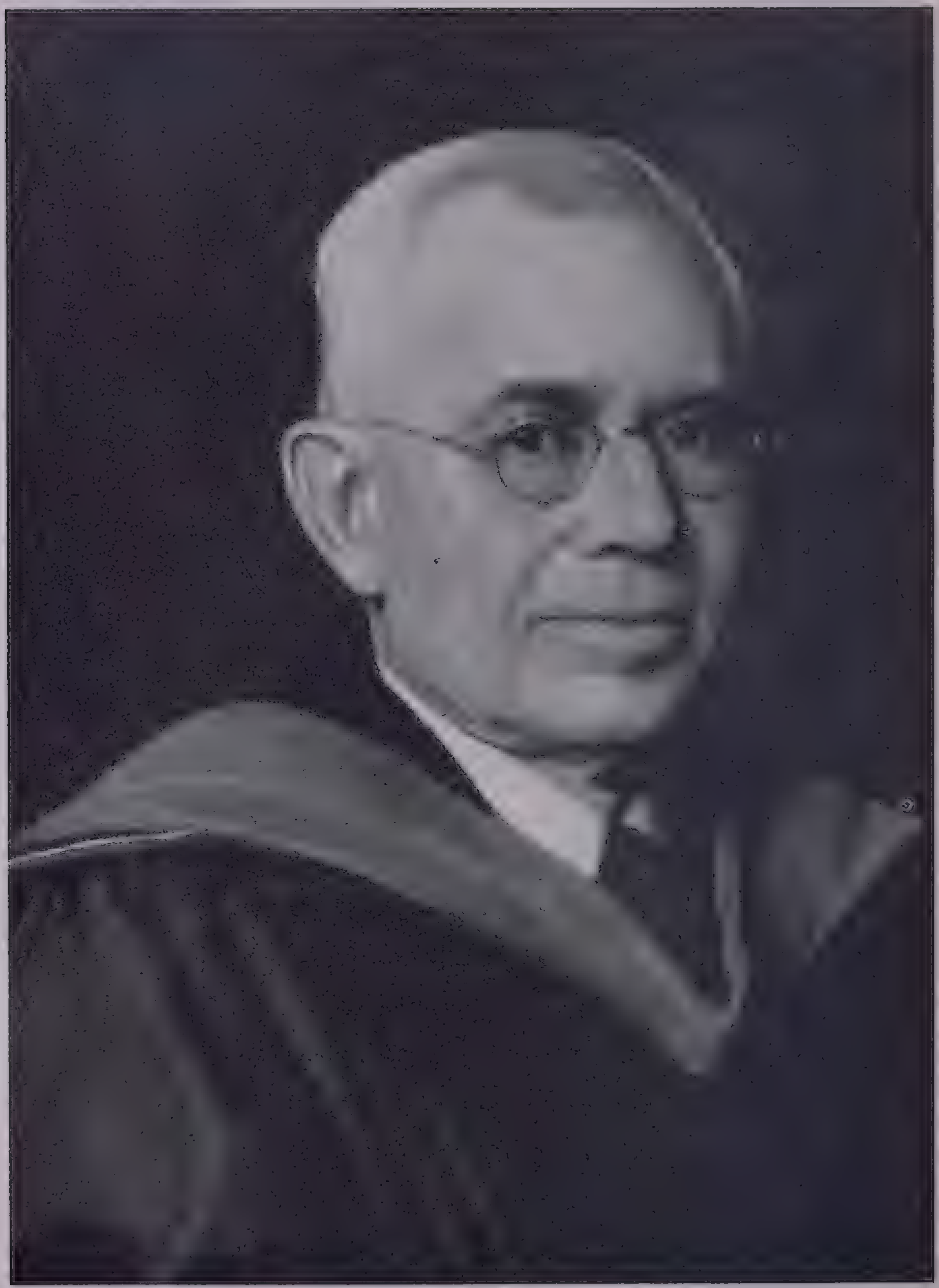
FOREWORD

IN JUNE of this year Dr. Everett Carleton Herrick retired as President of Andover Newton Theological School. Some time ago a joint Editorial Committee was appointed by the Board of Trustees and by the Faculty to honor him on that occasion with a volume of essays, and the Committee has found it a joy and a privilege to carry out that assignment. The Alumni have gladly raised the funds to pay for the cost of publication. Dr. Herrick's leadership not only among the seminaries but also in the churches and the denomination makes this all too small a tribute.

"Let us now praise famous men. . . . People will declare their wisdom, and the congregation telleth out their praise."



President Everett Carleton Herrick

From the painting presented by the Alumni October 18, 1945

THE TRUSTEES AND FACULTY
of the
ANDOVER NEWTON THEOLOGICAL SCHOOL
mindful of the decision of
PRESIDENT
EVERETT CARLETON HERRICK

that his retirement should be determined by the calendar, do herewith record their unanimous expression of gratitude to him for his fruitful administration of the last twenty years.

President Herrick left a significant pastorate in a great church to assume the leadership of his Alma Mater, a century-old theological institution, rich in tradition, but financially insecure and uncertain of its future. Addressing himself at once to the double needs of friends and funds he secured both. A great adventure in Christian cooperation soon engaged him, and the coming of old Andover Seminary to the Hill to form the Andover Newton Theological School has set a pattern for this type of Protestant effort. To meet the expanding demands of the school, he has provided for increased salaries, a new pension system, new buildings, and the landscaping of the campus. Material developments have been matched by curriculum improvements, and the devotional life of the school has been enriched by the creation of a more worshipful chapel interior. Along with the exacting duties of administration, the President has made wide contacts with the churches and the colleges, and with denominational and ecumenical activities.

We wish to record our appreciation of the consecrated home life of President and Mrs. Herrick with its warm hospitality, unselfish helpfulness, and inspiring prayer meetings.

The Trustees and Faculty hail President Herrick as a conserver of ancient good, a seer of visions with the ability to bring them to pass, and a builder in the temple of God. May the coming years of service to others bring increasingly rich experiences of the Grace of God to our beloved Christian friends, President and Mrs. Herrick.

HOWARD W. COLE
President, Newton Board of Trustees

VAUGHAN DABNEY
President, Andover Faculty

JOHN W. BRUSH
Secretary of the Faculty

Copy of the scroll presented to President Herrick at the Graduation Exercises, June 4, 1946.

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THE BUILDER ALSO GROWS

By President Russell Henry Stafford
The Hartford Seminary Foundation

THERE is something absurd and irrational about the calendar, and the ideas we usually associate with it. How long is a year? That depends on who lives it. How old is a man? That depends on the man. It doesn't make sense that President Herrick will be seventy years old this month. But, if that be true, then it doesn't make sense to say that a man of seventy is old. I have known this man a long time. He has been growing all the while. He has been growing every way but old.

To be sure, on the principle of the statistical average which does hold good in human affairs, by and large, despite conspicuous individual variants, faculties have to be governed by calendar rules for retirement as inexorable as, in Mrs. Malaprop's phrase, the laws of the Swedes and the Prussians. So we have to admit that the time has come for Dr. Herrick to retire from the Presidency. I wonder what he will do next. It will be interesting to watch and find out. He is certainly not going to retire from active living; and there are many places where he is needed. Last summer in London I talked with a woman University professor who was facing the same anniversary and the same regulation. I had to tell her that it could be no more than a whimsical prank of the yearbook that she should be in such a situation, and she would not be warranted, to judge by present appearances, in really retiring for at least fifteen years more. Honesty compels me to repeat that advice in this other connection, which touches me much more nearly.

For President Herrick is my personal friend. He has proved it by many years of kindness and consideration which I have never done anything to deserve. And I deem it a title for pride. I am going to talk quite frankly about him; and I welcome the opportunity. I am not afraid of embarrassing him. For only the conceited are ever embarrassed. And there is not a scintilla of conceit in this man.

We all know him,—this little quiet gray man with a twinkle and a twang, the very embodiment of what it means to be a salty old-fashioned Yankee. There is nothing impressive in his appearance. In fact, I should suppose he must have studied to make himself as inconspicuous as possible. But this little man packs, if I may say so, a terrific wallop. After all, there is nothing very showy about a charged wire; but it is electrifying, all the same. There are people who are live wires, too. And here is one of them.

Twenty years ago he came to be President of The Newton Theological Institution. He came from two long pastorates. I may be forgiven, I hope, for believing that the parish ministry is the only adequate background for an administrator in the field of ministerial education. For the proper place for every ordained man who is capable of it is the

parish, until he has earned his spurs there. Men serving as connectional secretaries, college chaplains, and the like, without extensive prior experience as pastors, never know what it is all about, no matter how well meaning they may be. And, though specialists in the diverse basic disciplines of religion are essential to the education of ministers, only a man who is heart and soul a minister himself can focus all these branches of education and bring them to a point as contributors to practical training for the biggest, hardest, most exacting, and most rewarding of all human occupations, the care of a church. And when a man has served only two churches in twenty-five years, one may be sure that he is a master of that art. Second-raters bounce about; it takes a first-rate pastor to stay put.

The story of the twenty years of Dr. Herrick's Presidency is familiar, in outline at least, to us all. It is he who brought Newton and the Andover Theological Seminary into a federation which is unity in all but legal form,—blending two honored streams of sacred tradition into a mighty river of Christian influence, both broader and deeper than the confluent waters can account for. Or, to vary the figure, he has out of materials never before brought together in New England built on Newton's holy hill a great new City of God, four-square, and with its gates never closed, that hither chosen youth may come and hence they may go far and wide as heralds of the eternal gospel to the hungry hearts of men.

That has been a monumental building enterprise, and it will endure to the honor of its founder under God,—not in bricks and mortar, but in living stones. Yet this man who brought that growing enterprise into being by putting himself into it has not lost himself by giving himself. He adds another proof of the divine paradox, "Whosoever would save his life shall lose it; but whosoever shall lose his life for my sake, the same shall save it." I am reminded also of Edwin Markham's lines in the poem "Man-Making":

"Why build these cities glorious
If man unbuilded goes?
In vain we build the world, unless
The Builder also grows."

This builder has also grown. He has not grown different. He has never grown vain of his achievement, or pompous in the dignity of his exalted office and assured eminence. He has not, I take it, that notion of dignity; but rather the sense of it which the derivation of the word warrants. For to be dignified is simply to be worthy,—to behave in a becoming manner; and it is never becoming in a Christian to be puffed up. He has not lost at all that modesty which comes from moral simplicity,—the finest trait of character, and clearly compatible, as in this instance, with the finest subtlety of intelligence. Indeed the perfect example of moral simplicity and intellectual subtlety combined is Our Blessed Lord himself. And there is not one of us who does not feel that, in this regard as in others, President Herrick is a true follower of Our

Lord. He remains the same sort of man he always was. But there is more to him, of that same sort, than before these twenty years passed over his head. He has grown in depth, in breadth, in grace of spirit, and in range of understanding and influence, as we all wish that we too might grow through any like span.

This is as much as to say that he has grown younger, not older. It is a favorite thesis of mine that, granted no senescent impairment of the brain, which is the mind's instrument of communication inward and outward, the normal course of life transfers from the body to the mind those qualities of endurance, resilience, and vigor which are collectively what youth means. Young bodies are supple, but young minds are stiff. Old bodies are stiff, but limber minds usually inhabit them. Tolerance, humor, serenity, sympathy, insight, patience,—these are youthful traits of the spirit which the young in years seldom or never possess. It must be worth having lived seventy years in a world never too easy, in order to win them, as our friend here has certainly done. I am not sure that the strongest argument for immortality---though we do not believe in immortality on any ground of mere argument—is not precisely this fact of common observation, that the old by the calendar are always, if they have walked a steady path, younger-hearted than the young, and therefore better prepared for the challenge and opportunity of new ways of living.

President Herrick has built a City of God; and with and in the building he has grown. We too are builders of that same city,—not on Newton's holy hill, which is his bailiwick; but where we live and toil. For there is only one City of God throughout the earth,—one community whereof He is King. And that community is a secret society. It is the order of the open secret of the redeeming love of God in Christ, and the newness of life He imparts to all who will accept it,—that mystery which is shouted at street corners and on housetops, though only those learn it who have ears to hear, and too often it falls on deaf ears. We too are builders of that city which hath foundations, Jesus Christ himself being the chief cornerstone. So we may well search our hearts as to whether we also are growing. For "in vain we build . . . unless the builder also grows."

Not all of us confront a situation so novel and stimulating as President Herrick encountered when he came here twenty years ago. Most of us, I suppose and hope, are parish ministers, and not rolling stones either, but fairly stationary. How can we grow where we are, without a hazard of new fortunes to draw out our potentialities? It is a fair question. Perhaps it is a fair answer to remind ourselves that Dr. Herrick did not wait to begin growing until he became President. He would not have been called to the Presidency if astute Trustees had not discerned in him the signs of a growing personality, before they called him. If he grew steadily in the pastorate others ought to be able to do the same.

Admittedly parishes differ in the encouragement they afford for the personal growth of their ministers. A downtown church, where the

preacher faces a procession through the pews; a church in a thriving suburb, where young people abound and new families turn up every week; a church in a district of rapidly shifting population, where all sorts of curious sociological phenomena arise with kaleidoscopic abruptness and vividness—only a head of oak or of granite could fail to respond to the vital stimuli these provide. But what of the man whose church is at a standstill because the community is at a standstill, with just about the same people year after year, and pretty dull people at that? There are many such locations in New England, with the Protestant constituency diminishing, and the churches proportioned in number and in size of structure to the living conditions of a century ago, now radically changed.

A man in such a situation faces a real problem if he is to become more and not less of a man and a Christian as the years go by. Let me suggest, however, some directions in which a solution can be fruitfully sought.

In the first place, there is never a stalemate in the Gospel itself. Most of the dull people would brighten up and come alive, if only in resentment and anger if they were ever clearly introduced to what this revolutionary message really means; if it were lifted up out of singsong phrases into the idiom of our times, with a punch in every word. We can grow in understanding of the inexhaustible and dynamic truth of which we are spokesmen by imaginative reconstruction of how it must have hit most of its first auditors who were not less dead from the ears up than the most complacent of our people nowadays, yet who were sufficiently aroused so that some of them were made over, while others in fury cried, "Crucify him!"

Second, not only can the old truth be discovered anew by looking at it from fresh angles, but the programs of our churches can be reviewed at the beginning of each church year with ruthless testing as to their adequacy for current needs, to lop off dead limbs of activity no longer active, to graft on fresh shoots where they are needed, to loosen the hardpan around the roots, and to irrigate with a recaptured awareness of work remaining to be done and the unchurched remaining to be won, too long neglected because we and the sheep under our care have grown used to ruts worn deep through pastures already well grazed. A new point of view can often make a new job of what had become a tedious routine. And we cannot do a new job anywhere without growing up to its requirements.

Third, a man often stops growing, and his work stops with him, because he will not make the effort to think and to pray. A vivid interior life is within the reach of us all. And without vividness in the interior life we cannot recognize vivid conditions in the outer order around us, even when they stare us in the face.

Finally, for all the three preceding measures to stimulate personal growth, and for its own intrinsic value, the indispensable resource is vicarious experience to supplement and illumine such first-hand experience as may come our way. And vicarious experience means reading.

Blessed be books, for they bring the whole world and all the ages, represented by their best minds, within our four walls, even in Podunk. Books have their limitations, to be sure. Books for their own sake are like sawdust in place of breakfast food. But books as an index to life open up wonders for our contemplation. Books, I am saying,—books by the best minds, and a few periodicals of book quality; not newspapers, which are the froth on the sea of thought, and of no use for more than five minutes a day, chiefly to scan the necrology. Good books on any subject are grist for our mill. They are showers for the dry soil of our minds, and ideas of our own growing will start up in response to them. It is no objection that these new ideas may look green when they first appear; green is the color of life. He who reads widely and ponders deeply will grow soundly. And only he whose personal life is growing can be a good builder of the city of God.

For seventy years President Herrick has been growing; and we can count on him that he will keep it up. No wonder he has built well. We want him to know how much we honor him; how grateful we are for the leadership he has given; how warmly our affection meets the friendliness of which he has been so prodigal. But that is not enough. I remind you that imitation is the sincerest flattery. It is up to us to grow, too, or we shall be unworthy to praise him. His regard for us is one of our titles to honest pride. That we shall follow the example he has unconsciously given, just by being his vital self, will be one of his titles to happiness through the years to come. And may his years be many, in perpetual youth.

DR. HERRICK AND THE CREATIVE TOUCH

By FREDERICK H. PAGE

President of the Andover Board of Trustees

ON A well-remembered and most beautiful Commencement at Andover, now more than fifty years ago, nature had done everything it could to make lovely that early June day. So, too, the President and faculty had done all they could do to make the Senior class presentable for graduation. While the young men were giving addresses, sounding forth the great tones that belonged to all the Christian ages, there came another tone from the campus through the open windows. The caretaker and his farmer assistants had brought the acres to that fitness for mowing where they deemed it a perfect day for the mowers. And so it was, inside the chapel and out, the rhythmic swish of the scythe reaping one crop of nature's fruit outside, along with the voices of the spirit giving utterance inside, each true to itself and both in their own hour. One might imagine, inasmuch as there was almost a century back of the training of the minds of those men who were to go forth from their own homes to the very ends of the world and the islands of the sea, that this same movement to prepare and to promote men for the

Gospel would go on forever, like planting and mowing the fields, the one as sure as the other.

But it was not so to be. In a few short years there would arise growths in the field of the spirit over which harmony was lost. Teachers divided. And a long sad period set in. Reverend pastors of our New England churches ceased to send their sons to the seminary whence they themselves came forth, and this to a marked degree. It is bad to lose funds in the life of a seminary but to lose sons is worse than bad—it is a calamity! It brought the high work of the spirit in the noblest task in which men can ever engage to a standstill. Lawsuits drew on with all their dews and damps. What should be done? During one of those resorts to the courts, something occurred that deserves mention, relating to an attorney then wisely considered to be of great promise. He was at that time, and had been for seven years prior, the President of the Board of Trustees of The Newton Theological Institution. During the lunch hour of a very perplexing day, he turned to the chairman of the Andover Seminary Trustees and asked quietly and with as much of a smile as anyone could have in such an hour, "What would you say in regard to a union of Andover and Newton Seminaries?" The answer was a single word: "Impossible." The answer was without thought because it was taken for granted as a matter between two denominations who had done very little in the pathway of unity. How much thought had been put into the question which the chairman of the Newton Board asked is to be surmised. None had been put into the answer that was given, but it is mentioned here as the first suggestion of what was afterwards grandly done, ten years after, in 1931. The Newton chairman was Fred T. Field, afterwards eminent at the bar and for some years past the Chief Justice of the Massachusetts Supreme Court.

Meanwhile Andover Seminary had gone from one degree of loss to another, until it was being taken for granted that it had no more vitality to lose. The old nomenclature of our fathers and mothers would say that it pleased God, it was His way of exercising providential help, to bring Doctor Everett C. Herrick to Newton in 1926 following the retirement of President Horr. Things began to happen to the benefit of all with whom he was concerned. He was feeling his way from all points in the circumference to the center of his job and it was Nature to take everything to the center. His mind was keen, his friendly interest extended far and wide, and he began to think about Andover Theological Seminary in this her darkest hour. It was not according to his way of thinking that so noble an institution as Andover, with such a great past, had no future. He felt around and began to form a judgment which should be remembered as one of the most fundamental and effective of these modern days, and one which brought forth consequences that seem worthy to be considered the result of divine direction. The Reverend Ashley D. Leavitt was the first eminent Congregationalist who made an outright suggestion to President Herrick that Andover come out of the legal nowhere into which the various legal and theological controversies had led it, by forming an affiliation with Newton. At about

this same hour, Dr. Herrick formed a personal friendship with the President of the Andover Seminary Trustees for which we give thanks as one of the greatest blessings that can come into a man's life. It carries solemn and beautiful conviction that while such a spiritual growth may begin here, its field reaches far beyond any earthly rim.

Judge Field was out of the Presidency of the Newton Trustees when he had reached his elevation to the Supreme Court but things were improving under the very able legal conduct of Harold Stearns Davis of the Andover Trustees. The President of the Andover Trustees had also done a great deal of thinking since the day when the suggestion of an affiliation with Newton first came into view.

But enough of these particulars. The whole point of this brief tribute to Dr. Herrick is to let people see, in connection with one great effort, that he possesses one of the greatest gifts of the Spirit which any man can have from on high. *He has the creative touch.* It is instinctive in him and you can find it in any of the larger enterprises of his life. His purpose in all of his activities, lesser or larger, is to help to build, to find something more than the mere sustaining of situations, to make them better, stronger, and more embracing. If it seems to require something new and unthought of for the development of its finer life and nature, he has that about him, wrought in him. I have never charged him with this but I will do so now ; I have been in close alliance with it and have felt great comfort from it. Understanding has grown up with respect to the relations of these two institutions which for fifteen years, thank God, have moved on together under the very evident blessing of Him who searches and tries all hearts. Here is a point where one might diverge into long and interesting utterances of what has been done without the least friction. New buildings have been erected, an adequate and excellent faculty has been created, and thoughts have sprung up about a new relationship between Christian brethren as closely allied in everything most dear to them theologically as are the Congregational and Baptist religious bodies. Is not that the way with the Almighty? People start to save something precious from going to rack and ruin and it comes forth renewed and strong again and with the addition of a new and great purpose of large and stimulating import.

Let me close this brief sketch with an illustration from our national life which everyone knows and understands, as is the creative touch, whether it be large or small in its exercise. It is Daniel Webster's statement summing up the wondrous power of Alexander Hamilton when Washington appointed him to be Secretary of the Treasury. There was no money to handle and no tradition to follow and no rules and orders of financial life at all adequate. But says Webster: "He smote the rock of the national resources, and abundant streams of revenue gushed forth. He touched the dead corpse of Public Credit, and it sprung upon its feet."

Thank God for the scholar, the great leader, the inspirer; also rejoice whenever you have cause for association with a man whose footsteps as he passes along are seen to shine after him, for even they become creative.

DR. HERRICK AS A BUILDER

By Professor Emeritus Richard M. Vaughan

"What if Earth
Be but the shadow of Heaven?"

DR. HERRICK has always believed in making the visible world the symbol and expression of the world invisible. Accordingly, through a score of years, he has been a Builder, putting his ideals into wood and stone. Mark Hopkins and James A. Garfield, each on his end of a log, are a school, but they are a better one in a structure suitable and beautiful.

The Chapel of the seminary, as the central place of worship, was the first building to be transformed. An imposing portal; a chancel with altar; pulpit, lectern, pews; above and beyond them the resplendent window depicting the Christ of the Transfiguration,—these encourage the religious mood.

Renovation continued to make old things new. Ancient halls, drab with years, their bricks freshly pointed, became young again. The dining hall in Sturtevant, agleam with polished wood and modern furnishings, gave added joy to thrice-a-day festivities. The old gymnasium became a genuine one with showers, basketball floor, and handball court.

In the summer of 1932, Herrick House was built on the midway eastern slope of our hill, so situated as not to interfere with the magnificent view from the crest. Of course, others gave the structure its name, for the planner and money-raiser is one of the most modest and self-effacing of men. He conceals his good deeds as the ornate vines cover the building. There are eighteen apartments in it, occupied almost wholly by married students and members of the Faculty, a great improvement on nondescript quarters here and there about town.

Let a recent Catalogue tell us in the next two paragraphs about notable structures, erected under Dr. Herrick's leadership, which are the heart of the business and public life of the School. Never mind using quotation marks,—I wrote the words myself in my active professorial days.

Two new buildings were dedicated on Commencement Day, 1937, which add greatly to the equipment of the School. The Administration Building adorns the ground on the east side of the quadrangle in line with the President's house. It is a two-story red brick building with stone trimmings and columns. Here are the offices of the President, Dean, Registrar, Field Work Director, Cashier and Bursar. On the second floor are offices for professors and a large, attractive room adapted for meetings of the Faculty and Trustees. In the basement are the interesting missionary exhibits of the Seminary.

On the opposite side of the quadrangle stands the new Noyes Hall,

adjacent to Sturtevant Hall, built of materials similar to the Administration Building. We find here a spacious room seating about four hundred people, which meets the demand for adequate accommodations for lectures, assemblies, and religious gatherings of various kinds. On the lower floor are a modern voice laboratory, post office, book store, club room, and storage rooms.

Here we leave the Catalogue and write about the great enlargement of horizon for which we are debtors to President Herrick's ability to see the ideal possibilities of a situation and to make his vision come true. Up to his time we rejoiced in the panorama from Newton hill which showed us Beacon and Bunker hills to the east, lordly Mount Monadnock in far New Hampshire to the north, Crystal Lake and the Newtons to the west; but to the south, to be exact the southeast, we were content with a partial view obscured by old apple trees and brush. The President had these cleared away and lo, the beauty of the Old Colony country with massive Blue Hill crowning a whole range!

The hilltop was leveled for a considerable distance, giving us a terrace as a place of observation. This is the new campus,—extending from the Library, now central on our grounds, past Sturtevant hall and the President's House, encompassing the Administration Building and Noyes Hall, and, beyond, affording space for future structures.

Now we turn from things present to things to come. It is well known that a New Development Fund of $300,000 additional endowment is in process of being raised. For the encouragement of new donors, let it be said that $230,000 are in hand. A part of this endowment is the Frost Building Fund of $75,000, so named in honor of our late and distinguished trustee. Of this amount $50,000 have been secured. The special use to be made of this fund is not yet fully defined. It is clear that several new buildings must be erected to meet the needs of the School in the pressing and complex conditions of the new age.

The impetus of President Herrick's plans and labors will carry us a long way. His soul will go marching on. The light from a far-distant star continues to fall upon us for generations after it has retired from customary official labors. So is it, says Longfellow,

"For years beyond our ken,
The light he leaves behind him lies
Upon the paths of men."

DR. HERRICK AS A PASTOR

By ALBERT C. THOMAS

First Baptist Church, Providence, R. I.

PARSONS are complimented by references to their versatility. Here we have a personalized exemplification of one who abounded in the work of the Lord in so many different ways that his biographer is overwhelmed by his material.

Upon graduation he was confronted at Charlestown with the needs

of a metropolitan parish of historic tradition combined with the needs of underprivileged multitudes. At the very outset he began to recite and apply Sam Walter Foss's poem by living "In a House by the Side of the Road" and by being "A Friend to Man." The love of those Charlestown children of 1901 is given him today in the time of their maturity. He is described today both in Charlestown and Fall River as "a good shepherd of the sheep." Soon he was appointed chaplain of the Massachusetts State Prison and thus learned the needs of the sheep that were lost and had gone astray.

His pulpit work was outstanding from the very first, as indeed it had been during his student days. It was inevitable that he should be sought by other churches. The First Baptist Church of Fall River with its several chapels and widely extended parish persuaded him to accept its call in 1914. Among its officers it numbered many of the leading industrialists, while through its chapels it served hundreds of textile workers.

As Dr. Herrick's pastorate began, the war in Europe was already tripling the output of Fall River industries. The new pastor and his associates were quick to utilize that prosperity. A four story parish house was completed in 1918 and immediately put at the service of the entire city. It welcomed community assemblies and became a day nursery during the war and the "flu" epidemic. This building had many features which were new at that time in American church experience. Then came a new organ, new windows, a remodelled chancel and choir gallery, new pulpit furniture, with redecoration of the interior of the sanctuary,—all with irresistible promptness.

One of the mill treasurers remarked to his pastor, "You're a wonder at raising money, but if we build this parish house, you must agree to stay in Fall River or we can never keep it up." As a result of such insistence he declined several invitations extended from other prominent churches throughout the country and remained at his post until the call came to become president of Newton.

While he inspired structural advance he was also organizing the people. A specialist in religious education was called as assistant pastor. The church school was graded and an extended period of the unified program with a kinderkirk and junior church began to attract the boys and girls.

"If we get the big brothers, the uncles and the fathers, then the wives and the children will come too." That was the pastor's theory which was soon accepted by the church leaders. The Men's Class started with a few men and grew so rapidly that it attracted nation-wide fame. Dr. Herrick was its only teacher. At one time it had a membership of one thousand. The class took the name of the founder and related itself to the Herrick Club for social purposes with headquarters in the parish house. The bowling and baseball teams began to win championships. A weekly luncheon club of the Men's Class met at the Parish House. Its name was "The Beaver Club"—Herrick being the hardest working beaver of them all.

Meanwhile, Mrs. Herrick was proving invaluable, particularly in

founding and teaching the Philathea Class for women. As a result of the Men's Class, the women's classes grew until the adult department membership equalled that of the church itself. The pastor developed excellent leaders in the men's class but he himself, by working twelve hours a day, seven days a week, even when his own health was poor, set the pace. He started his calling on business men as soon as their establishments were open in the morning and kept travelling until lights were out in the evening. He developed an extraordinary loyalty from all the members of the employed staff of the church and through that loyalty won their lasting esteem and evoked limitless hard work. Even during vacation his summer home and the community at Ash Point, Maine, were the scenes of religious activity led by Fall River Baptists.

There were large additions to the membership of the Church and School. Finally each exceeded two thousand in membership. Sunday evening services were adapted to meet popular interest with great success.

Dr. Herrick was called upon to serve on arbitration committees in industrial disputes and on social reform campaigns. Extremists who disagreed with him praised his fairness. In all such matters he worked as close friend and associate of Bishop Cassidy of the Roman Catholic Diocese. As civilian chaplain to army camps in 1918, as a widely sought speaker, and in state and national service his influence grew.

As changes came to the community the collegiate aspect of the parish with its various outlying chapels needed modification and adaptation. Two of the chapels were closed and their people united in the activities of the home church. On the other hand the work of the chapel for the Portuguese branch of the church was expanded. Later this work became an independent church.

Thus Dr. Herrick's hold on the community became nothing short of phenomenal. Stories are told by visitors to Fall River of inquiries made of gasoline station men and policemen, "Can you tell me how to reach the First Baptist Church?"

"Sorry, we don't know."

"Well, it's somewhere downtown near the Y. M. C. A."

"Oh, you mean 'Herrick's Church.' Of course we know where that is."

His greatest achievements, however, can never be tabulated. Those were in winning the love of children, in counselling troubled men and women and, with Mrs. Herrick, entwining bonds of unbreakable affection with saints and sinners alike. She with her musical talent and he with his quaint poetry readings entertained in homes and on public platforms, but their quiet personal influence was an even greater inspiration.

The entire city was in grief at his departure. The church could not begin to contain the people on the night of his farewell. Today those bonds are still unbroken. The Parish House is reconditioned as "Herrick House." His visits to the Fall River church are red letter days for the people and the blest tie that binds the hearts of Shepherd Herrick and his flock is yet unbroken.

DR. HERRICK AS A FRIEND OF STUDENTS

I

By Glyn Jones, Class of 1940
Chaplain, United States Navy

AS WE reflect upon the various accomplishments of Dr. Herrick as an educator, administrator, teacher and pastor we take it for granted that he was a friend to his students. We ask, "Why should not an uncommon man be expected to excel in a common virtue?" Nevertheless, many gifted men fail in friendship, and it is worthy of note when a man who manifests unusual powers in highly specialized fields also masters the fundamental human relationships. Dr. Herrick is an artist in friendship, and has freely given himself, sensitively and spontaneously, to the cross pollination of personality which binds his students to him in respect and affection.

Moreover, this artistry in friendship is not the least of his capacities; his genuine love of people is part of the dynamic which has made possible his imposing contributions to Christian education and the life of the Church. The fruit of his friendship for students is ripening in the ministries of hundreds of pastors and missionaries. Many years ago a man wrote in the "Spectator," "The proper business of friendship is to inspire life and courage." Life and courage have flowed into many lives which have touched his. He has chastened fiery spirits without quenching their flame; he has directed and channelled youthful enthusiasms without dissipating them; he has kindled in quiet souls the fire of the prophets. Few of us have left the Hill without some vivid experience of the spiritual strength of his friendship.

His students have paid Dr. Herrick the tribute of sharing with him not only their exalted hopes and their dark nights of the soul but also their more mundane problems. What another man of his importance might have dismissed as trivial he accepted as the proper concern of a friend. All the hazards of the theological novitiate, from additions to student families to recalcitrant deacons, from unworkable automobiles to uninhabitable parsonages, have been grist for his mill. If a student needed money, it somehow became available; and (this was important, too) it somehow got paid back. True, he was the President of the School and had some responsibility in those matters. But first he was our friend, and so we affectionately remember the frail, white-haired man with the kindly eyes, this unpretentious Yankee with the Down East accent who fumbled in his coat pockets and stroked his chin while he counselled with us.

Perhaps the secret of his capacity for friendship lies in his natural and unrestrained identification with the highest aspirations of his students.

John Foster wrote in his Journal, "I have often contended that attachments between friends . . . cannot be secured, strong, and perpetually augmenting, except by the intervention of some interest which is not personal, but which is common to them both, and towards which their attentions and passions are directed with still more animation than even towards each other." There must be a third party to true friendship, and the "interest common to them both" in Dr. Herrick's relation with his students is Jesus Christ. His friendships with students have grown in the context of their common allegiance to Christ.

Business men, Catholic priests, Jewish rabbis, labor organizers, leaders of unpopular causes—all these and many more are proud to call him their friend. But we who have been his students know that we hold a particular place in his affection as he does in ours because our highest loyalty is given to Him toward Whom our "attentions and passions are directed with still more animation than even towards each other."

II

By Walter Sillen, Class of 1939

ONE customarily thinks of a seminary president as a man aloof and withdrawn from the everyday occupations of ordinary people. There are so many demands made upon the capacities of the administrative head of a school; he must be educator, public relations expert, personnel director and an acceptable public speaker. By many counts Dr. Herrick excelled in each of these functions, and at the same time sustained a deep and fruitful personal relationship with the students of Andover Newton.

There is an outgoing, spontaneous goodwill radiating from his person. While the writer cannot speak for others, his own impression of the President is most vivid. He approaches you, crossing the green from the Administration Building to Sturtevant Hall. He is of slight figure, clad in a pair of grey flannels, an oxford grey coat, a white shirt, a tie, blue usually, and, except when it stormed, a pair of shoes that are the wonder of all who ever beheld them (half sneaker, half shoe—where does he get them?). As he comes nearer one marks the long measured step, the hands in the pockets, the forward bend of the shoulders, and his countenance. A round face, clean shaven, white hair, close clipped and glistening, silver rimmed glasses, a wide mouth and a forward thrust lower lip, brown eyes that look steadily at you, revealing the broad tolerance and understanding that mark this man. As he greets you one hears his voice, brittle and clear, like a Maine September day.

Here is the man who carried to Farwell Hall the suitcases of the young Negro from Florida with six dollars in his pocket; and that newcomer, now a college president in his own right, remembers him, not as his servant but his friend. Here is the man who visited the sick students at the Newton Hospital, arranged financial aid, graced festival occasions in our churches and followed us with a personal, intimate interest.

This is the man who, a stranger to extravagance in dress, manner of life and speech, is not given to flattery, and whose sincere words of appreciation are to be guarded for their deserving. This is the man who, as the mellowing years have crept on apace, has had, to use Dr. Albert Beaven's fine phrase, "the lift of a far view"; whose serene eyes, sweeping across the southeast, have seen the summit of Milton's great Blue Hill in winter snow and summer glory, and the eyes of whose soul peer off and away "unto Mount Zion, and unto the city of the living God, and to God the Judge of all, and to the spirits of just men made perfect."

The youthful vigor of his intellectual life has assured Dr. Herrick the confident friendship of the student body. If one engaged him in a conversation of any consequence, or listened to him in chapel talk or formal address, the wide range of his view point, his genuinely liberal spirit sprang forth to stimulate and cheer. It seems to me, as an aside, that his strength lies in a peculiar ability to interpret and indicate the trends in American political and religious relationships. He would have been most at home with the founders of our republic, Jefferson and Paine. Would he have been known in history as "the Man from Maine"? This supple, explorative quality of his expressed word has directed the thought pattern of many graduates of the seminary.

A man may be popular in an easy going sort of way, gaining that popularity by a harmless amiability without creative resources or vision. He is gone and shortly forgotten. Another will achieve his recognition by sterling qualities, the value of which time does naught but enhance. In Dr. Herrick's case it is agreed that the latter is true. He is a man of humour and "good nature," if that loose term is taken to mean sympathy, perception and stability. But he can say no, choose an unpopular course and maintain his convictions. By far the most enduring qualities of our president as friend of students lies not in the sphere of personal relationships, although the memory of these warms and rallies us, but in his permanent contributions to the whole life of past, present and future theological students. The Andover Newton Theological School holds a high rank among the leading theological schools of the United States and that she enjoys so favorable a position is due in no small measure to the skillful administration of the man whom we now honor.

It would seem to me that a theological school should be appraised on the basis at least of two tests; the physical equipment and the faculty. I choose to see the quality of Dr. Herrick's friendship for the students determined by the almost remarkable fashion in which he has succeeded in advancing the seminary in these two respects, the buildings and the teaching staff.

The present Andover Newton campus, the land-caped grounds, old buildings in good repair, new buildings, serviceable as well as beautiful, efficient and adequate for the needs of a modern seminary, is evidence of the friendship of the president. Not content with the adage that a college consisted of a student on one end of a log and Mark Hopkins on the other, he chose to continue putting the logs together with stone and steel and keep the elements out while letting the Spirit in.

No true friend will be satisfied with the material evidences of his friendship—he will go farther and provide for the mind. Dr. Herrick's is a mind richly furnished, trained and disciplined by association with eminent teachers both at college and the seminary, and the present faculty of his school, composed as it is of men recognized as authorities in their several branches of theological learning, assures the student of stimulating leadership during the period of his professional training.

What constitutes friendship? What indeed but a reciprocal relationship of mutual interest and expressed goodwill? The present student body, privileged to have some personal associations with him, and the many graduates in all corners of our earth, who first came to admire him and later to love him, are one in expressions of esteem and gratitude,

In our minds President Everett C. Herrick is the living embodiment of the characterization of the noble educator of whom Henry Van Dyke wrote: "He keeps the watch along the trenches of ignorance and folly. Patient in his daily duty, he strives to conquer the evil powers which are the enemies of youth. He awakens sleeping spirits. He quickens the indolent, encourages the eager, and steadies the unstable. He communicates his own joy in learning and shares with youth the best treasures of his mind. He lights many candles which, in later years, will shine back to cheer him. This is his reward. Knowledge may be gained from books; but the love of knowledge is transmitted only by personal contact."

DR. HERRICK IN THE COMMUNITY

By M. Russell Boynton, D.D.

First Church, Newton

ONE of the last duties which Dr. Herrick performed as President of Andover Newton Theological School was to deliver the Baccalaureate sermon to the graduating class, the text of which is printed elsewhere in this booklet. The sermon itself was a noble utterance which will be long remembered by those who heard it. The Scripture from which it was taken was part of the thirteenth chapter of the Gospel of Luke and included the parable of the leaven which, it seemed to me, had a particular significance of its own, and quite unconsciously reflected that quality in his life which has made his work distinctive.

For if the Kingdom of Heaven is like leaven, which is hid in a measure of meal until it is all leavened, President Herrick has been a faithful minister of the Kingdom. In his quiet, friendly, efficient way the influence of his Christ-smitten life has permeated the whole community in which he has lived. When I first came to Newton ten years ago one of the things with which I was most impressed was the friendly spirit between the five Protestant churches in the village, and the way in which they worked together.

Possibly the most striking symbol of this cooperation is to be found in the Union Communion Service which has been held for many years on Good Friday. At this service Episcopalians with their special tradition

concerning communion, Unitarians who use this ordinance less than others, Baptists who not so long ago followed the practice of close communion, together with Congregationalists and Methodists all gather together about the table of our Lord and find in this observance the outward evidence of the inner spirit that binds all followers of Christ together in a common fellowship.

The existence of this service can be attributed to the work of no single man. Dr. Charles N. Arbuckle of the Baptist Church and Dr. Edward T. Sullivan of the Episcopal Church besides many others had their part in it, but it is true to fact to say that the influence of the Seminary under the broad-minded, big-hearted leadership of Dr. Herrick was one of the strong supporting influences of this significant community observance.

But this Good Friday service is only one instance of the pervasive way in which Dr. Herrick has made his influence felt in the life of the community. The Board of Trustees which he has developed during his administration is another instance of his broad interests and wide spirit, for this Board is composed not only of strong and capable Baptists but also reaches out into other fellowships as well.

One illustration of this was the long service to the Board of the Newton Theological Institution which was given by Dr. Sullivan of Trinity Episcopal Church in Newton Centre. Dr. Sullivan had a notable ministry of over fifty years in this one church. He was known and loved by the whole community and as such it was entirely logical that he should have a place in the direction of the outstanding institution in the community. But the disheartening thing is that in Protestant circles it is not always the logical way that is followed and when one finds instances such as this in which greatness of spirit transcends the barriers of sectarianism, it is surely cause to thank God and take courage.

These two instances of the Good Friday Communion Service and the service of Dr. Sullivan on the Newton Board of Trustees furnish background for the merger of Andover and Newton. This would not have been possible if a man of lesser vision or smaller spirit had directed its way. The fact that it was accomplished and that it has become the successful achievement of a notable administration is evidence in itself as to the quality of its directing genius.

The new strength which this merger has effected is abundantly evident but there are those who think that its deeper importance is only gradually revealing itself. It is one of the few instances where Protestant union has actually been effected. The full significance of this is only gradually being realized. It is inevitable that in years to come this issue will increasingly be forced upon Protestant consideration and the demonstration which Andover Newton gives not only of the possibility but of the effectiveness of united effort will shine as a beacon light. Deeply as this has affected the immediate community in which Andover Newton is located, it is an influence which cannot be confined and which will increasingly do its healing work in ever widening circles.

The Kingdom of Heaven is like leaven which was hid in a measure

of meal until it was all leavened. Just so has Carl Herrick lived and worked among us.

DR. HERRICK IN DENOMINATIONAL AFFAIRS

By LUTHER WESLEY SMITH
Executive Secretary, The Board of Education and Publication of the Northern Baptist Convention

DR. HERRICK'S leadership in the affairs of the Northern Baptist Convention has been as quiet, unobtrusive, wise, and effective, as his leadership in the institution of which he has been the head. More than a decade ago, the laymen, pastors, and our denominational leaders learned that in Dr. Herrick they had one of the best informed and wisest counselors to be found in our fellowship. Many and varied are the situations and the problems which have arisen, in which his friends have gone to him for light on their thinking, and help in solving the problems of our denomination. They have not gone in vain. No official accounting of the positions he has held, the committees of which he has been chairman, or the projects in which he has led, can tell, therefore, the full story of the part he has had in the affairs of our denomination.

As would be expected, his preeminent leadership has been in the field of education, particularly theological education. For nine years, he has served as a member of the Convention's Board of Education. This year, 1946, he was elected Vice-President of the Board by the Northern Baptist Convention. During the last five years, he has served as the chairman of its special committee on theological education. Six years ago, it was to him and Dr. Beaven that Dr. Frank Padelford, the Secretary of the Board of Education, turned for counsel and leadership in bringing together for the first time in the history of our Convention, the presidents of the seminaries affiliated with the Northern Baptist Convention. Out of that first meeting of seminary presidents in Cleveland, Ohio, has come closer and genuine fraternal relationships among the heads of these schools of ours devoted to the training of young ministers and missionaries. It has been the winsome, gentle spirit, and the wise counsel of President Herrick that has had a large part in making possible the progress made in recent years in developing a true camaraderie of Christian spirit, not only among seminary presidents, but also among the heads of all our Baptist educational institutions. As Chairman of the Theological Education Committee appointed by the Board of Education, Dr. Herrick led in the planning for a survey of theological education in the Northern Baptist Convention, and the appointment of the commission empowered to make that survey. He served with the chairman of the Board as a member of the Executive Committee of that commission, and out of the "survey" has come the present plan for a broad study of theological education by all of our pastors and laity throughout the denomination.

As the denomination moves forward to undertake a more adequate program of recruiting and training for the Gospel ministry in order that we may have more and better trained ministers in the pulpits of our churches, our denomination should remember the significant leadership of President Herrick, and voice appreciation for the part he has had in the developing of the Christian education program of Northern Baptists.

DR. HERRICK AS EDUCATOR

By Professor James P. Berkeley

DR. HERRICK'S record in the field of ministerial education has been one of high achievement and distinction. He has left the impress of himself as educator upon this school in such a way that the combination, Andover Newton, will always be associated with his name.

"A learned ministry." This fine old New England concept expresses the ideal which has guided Dr. Herrick as President of this school. "A ministry" has been his objective, "a learned ministry" in the ways in which men needed to be learned for the Christian ministry. We never found him interested in learning for learning's sake. His mind was never academic, so he has had no interest in that type of research scholarship whose end is techniques and more techniques leading to sterility and isolation. He has not cared for learning as an adornment of pretentious display but as an equipment for competence in the Christian ministry.

"Learning" was for President Herrick being more human, having a wider range of human interests and understandings, being more intimately related on deeper levels to one's fellow-beings, having insightful touch with human concerns at more points of contact. Whatever makes a minister a better minister constitutes the theological curriculum.

"A learned ministry" should be a free ministry. In Dr. Herrick that great and precious word "liberal" has its true embodiment. His concern is for a Christian ministry set free from any narrow interests or unnatural restraints. "Now the Lord is the Spirit, and where the Spirit of the Lord is, there is Liberty." Such is the true Christian liberalism which has been the dominant trend in Andover Newton. Dr. Herrick has fostered this spirit in bringing the "learning" of the school close to the actual relations of persons with persons at the points of real human needs in the vital contacts where God meets man in Christ.

Three achievements as educator mark the realization of this ideal of a school for rich ministerial learning:

1. The uniting of two schools in such a way that they have been able mutually to complement and enrich one another. Two great traditions have been integrated into a new and greater tradition. Out of the rich materials of two old schools a new school has been made and guided into functioning effectively in the new situation of today.

2. A new faculty has been gathered and woven into a distinct

educational pattern. Entering the presidency of Newton, Dr. Herrick found a faculty which was compact and united through a considerable period of working together in unity of spirit and purpose. Those men were expert in the particular task of Newton of that day. President Herrick has had the task of making an entirely new faculty of younger men coming from diverse traditions and binding them together into a fellowship of learning to serve this day and generation. Insight in choice and Christian grace in developing a common mind are required for this task. At the core of the new teaching unit has been the dynamic Christian personality of the President. The product is a group of younger men of distinction, unity, and usefulness for the Christian ministry.

3. The Field work of the students has been made a truer part of their training to become a learned ministry. This is a very difficult educational problem, but real advances have been made in the effort to relate the work of the students in their churches and their work in classes on the Hill. The educational ideal is to make a closely related learning process of the students' whole task in school and in churches that they may acquire a growing competence to serve churches both during their student days and after. This has been a special concern to which Dr. Herrick has given his deep attention and wise counsel.

These three lines of achievement are the living demonstrations of President Herrick's educational philosophy and record.

THE HERRICK HOME

By Grace Lane Berkeley

In early life we take our homes for granted
Like the air we breathe, the water we drink, the sounds we hear;
Later we learn that a home must be planned and worked for
and cherished,
And that every home has its special atmosphere.

When on that happy day just twenty years ago
The Herricks, after prayerful thought, came to this Hill,
They found a house abounding in fine memories
Of gracious women and devoted Christian men—
Fit background for the service and the high ideals
To which these two had from the first been dedicate.

A house, however great or small, is but a house
Till human hearts and hands combine to make it home.
The day the Herricks entered saw this change begin.
With them came Order, Beauty, Hospitality
And all their lovely train, Music and Books, Good Taste,
Keen Wit and kindly Laughter, friendly Converse, Prayer.
They'd much to keep and much to spend and much to give.

They kept the fine traditions, spent themselves, and gave
A wealth of friendship, in its highest sense, to all.
Distinctions between great and small, or rich or poor
Were always but the variants of each one's need.
Wing-weary birds on their long flights would pause each year
To find provision had been made for such sweet guests,
And e'en a neighbor's dog might seek a welcome there;
Pour forth his canine woes; their breakfast doughnut share!
The children came to call, alone or parented,
To beg the fascinating notes of Sarah's bells;
Their own small worlds enlarged delightfully thereby.

A Home is a mosaic where common things and rare,
When blended by judicious hands, achieve a picture fair.

Perhaps more in the ministry than other walks of life
Success or failure of the man depends upon the wife.
Great men have often chosen wives who complement their best
And in his choice of Sarah Hall our President was blest.
"Steel true, blade straight," wrote Stevenson, and Churchill's glowing
phrase:
"Incapable of an ignoble thought," gives wives such praise
As we may proudly borrow for our Lady of the Hill
Who without fanfare well has shown how woman may fulfill
Consistently and constantly, a wife's important part
As helper and companion, with an understanding heart.

A Home is like a symphony. With loving, watchful art
Each player seeks perfection in his own especial part.

E'en though the artists leave the stage, their music must remain
For hearts of all the listeners its beauty will retain;
Thus, though the time approaches to succeed the Herricks here—
(They would not have it other for the School to them so dear)
They will not be forgotten. Every glory of the Hill:
Each tree and stately building will declare them present still.
Almost eight hundred students in these twenty years alone
Have left the Hill to 'stablish homes and houses of their own
And stronger than fine buildings, more enduring than great trees
Will be the Herrick influence on lives of such as these.
Wherever students labor and how far on earth they roam
Their homes will take true timbre from the Herricks' ideal home.

DR. HERRICK AMONG THE NEW ENGLAND CHURCHES

By C. Raymond Chappell
Secretary, New Hampshire Baptist Convention

OF New England Dr. Herrick can say, "This is my own, my native land." Born in a small Maine town and educated at Colby College and The Newton Theological Institution, he was pastor of churches in Charlestown and Fall River, Massachusetts, before accepting the Presidency of Newton in 1926. Here for twenty years he has rendered a unique service, not only to Andover and Newton, but to the churches of New England as well. No one knows the pastors and laymen of our New England churches as he does.

One reason why Dr. Herrick is so well and favorably known and welcomed among the churches is because he has the human touch. He loves folks. He delights in Christian fellowship. His deep interest in people, his delicious humor, his friendly spirit have made him a welcome figure at all sorts of church gatherings. As a preacher, a counsellor, a helper, a leader, Dr. Herrick has made a significant contribution to the life and growth of our New England churches.

Another reason for Dr. Herrick's popularity among the churches is the stimulating quality of his mind and heart. In public address, in sermon, in conversation, in conference his utterances have quickened the minds and stirred the hearts of pastors and people and his wise counsel and pertinent suggestions have often contributed to the solution of troublesome issues.

Dr. Herrick has been a Christian diplomat. Very often he has been able to ease a situation by patient, tolerant dealing with a person who had a prejudice against a pastor or had been influenced by some propaganda against the seminary or had doubts about the policies of the denomination. Always a welcome figure, he has moved among the churches easily and naturally, as much at ease with the farmers and the artisans as with the business and professional men. While preeminently a man's man, President Herrick has made many friends for the seminary among members of the opposite sex. It may be said of Dr. Herrick that he has become an institution among New England Baptists.

A frequent occasion for Dr. Herrick's appearance in the churches has been the ordination of graduates of the school. He never failed to respond to the request of a student to participate in his ordination service when it was physically possible for him to do so. He was most frequently asked to preach the ordination sermon, but occasionally he gave the charge to the candidate and sometimes he made the ordination prayer. One of the most moving ordination services in which I have

participated took place in a small New Hampshire church on a lovely Sunday morning in June. It took the place of the regular Sunday morning service. On that occasion the service was conducted by the State Secretary. The sermon was preached by Professor Donovan, whose father had served for thirty-two years as pastor of the church. The ordination vows and prayer were given by Professor Berkeley, and Dr. Herrick in characteristic fashion gave a pungent charge to the candidate. That was a notable day, not only for the young pastor but for that little Baptist church. Dr. Herrick's presence at these ordination services in every corner of New England has not only been a satisfaction to the young men who are set apart for the work of the Gospel ministry, but it has also kept the seminary and the cause of theological education before the churches.

Dr. Herrick has been at home in the small town and rural church. He was brought up in such a town and church. The seminary, under his leadership, has paid increasing attention to the training of pastors for life-time ministry in the country church. Abraham Lincoln once remarked that "God must love the common people because he made so many of them." God must love the small New England churches for he surely has made a great many of them. Dr. Herrick loves the rural church and has been as ready to preach in the little white church on the hill and the little town church on the village green as in a metropolitan pulpit. When the opportunity came to a student who was serving a student church to candidate in a distant community, I have known Dr. Herrick to make it possible by offering to go out to the student's church to take his place, while the young man went forth, according to our questionable Baptist custom, to preach a trial sermon. In his retirement from the arduous duties of seminary president, if God grants him health, it may well be that many a country church will hear the Gospel of Christ proclaimed from his lips.

Dr. Herrick has rendered an important service to the New England churches as he has counselled with pastors and lay leaders. Many a church has sought his counsel when calling a pastor. As a state secretary, I have found Dr. Herrick to be a valuable helper. When a New Hampshire Church has sought his advice, he has communicated with me and informed me about the man or men whom he was recommending. When a church has asked me for advice, I have often turned to him and asked for his estimate of a man. If he has erred in any direction, it has been in leniency. He extolled the virtues of the pastor, but sometimes overlooked or glossed over his weaknesses. He believed in the gospel of a second chance and occasionally one has been given a third or even a fourth chance before he was willing to give up altogether.

Dr. Herrick has been a good friend to the Baptist pastors of New England. The alumni have returned to the school and found him willing to talk over their problems, and New England pastors have problems. He has visited many a Baptist parsonage and there has given the men the benefit of his counsel. In this pastoral ministry to the men out in the field, where the going is often difficult and pastors grow weary in

well-doing, Dr. Herrick has brought encouragement to many a hard-pressed servant of the Lord. To pastors and churches of New England Dr. Herrick has been and is not only a peerless leader, but also a true friend.

DR. HERRICK IN THE AMERICAN ASSOCIATION OF THEOLOGICAL SCHOOLS

By Dean Lewis J. Sherrill

Presbyterian Theological Seminary, Louisville, Ky.

INTO his work in the American Association of Theological Schools, Dr. Herrick took precisely those same qualities which make him, and Mrs. Herrick equally, unforgettable characters.

Unforgettable because the two of them are so warm and genuine in their simple friendliness. This is a very personal memory for a husband and wife who once spent a winter in Boston. Dr. Herrick, learning we were there, came to call. The house was in such disarray as goes only with those first bad hours of moving into new quarters. In the midst of torn-off wallpaper and confronting faces that needed washing, Dr. Herrick was as comfortable as if in his own home; and instantly made us feel the welcome which, I think, has something to do with the "cup of cold water" of famous memory.

An unforgettable character, too, because so catholic in its Christianity. As I prepared to put together what I know of Dr. Herrick in connection with the American Association of Theological Schools, it startled me at first to realize I was not sure which is his denomination. Andover Newton being at least two-fold in its historic background, Dr. Herrick might be either Baptist or Congregational. In point of fact I had to add two and two and then check the result before I could announce through these columns that Dr. Herrick is a Baptist! It is not that anyone ever had the smallest notion that Dr. Herrick was not at home in that great tradition, or lacked anything in his devotion to its principles. It only means he is so Christian one has to pause a moment to think also, "As for denomination, he is a Baptist."

Those qualities of warm genuineness and catholic spirit, as I said, marked him in the broader contacts of the Association, so that he evidently felt perfectly at home there where minds with such differing convictions have discovered that a new American tradition in church life is being quietly born among us, our more than two hundred branches of Christianity to the contrary notwithstanding.

The first record I find of his participation in this Association has to do with a phase of its existence when it was known as "The Conference of Theological Seminaries and Colleges in the United States and

Canada." In 1931, in 1932, and again in 1934, he was a member of the Continuation Committee of that body.

In 1934 the returns from "The Survey of Theological Education," later published in three volumes under the title "The Education of American Ministers," were coming in and being digested by the faculties of the theological schools. In the meeting of the Association that year Dr. Herrick read a paper on "The Clinical Training of Theological Students." That paper shows the same warm concern with the pastoral ministry which brought him to call on the strangers mentioned; for he is eager that every theological school should prepare its graduates for the cure of souls. He had been among the first to see the possibilities latent in "clinical training" for students entering the ministry. He spoke of it now to a wider audience, not from theory but out of experience.

The Conference transformed itself into the present organization, the American Association of Theological Schools, in 1936, and at the next biennial meeting, in 1938, Dr. Herrick was elected vice-president. As such he became also a member of the Commission on Accrediting for the biennium 1938-40.

One of the matters to which he gave time as a member of the Commission was the revision of Article III, Section 1, of the "Statement on Pre-seminary Curriculum," a section having to do with pre-seminary studies in Bible and religion, long a vexed question in theological education.

In 1939 he served as chairman of a committee to plan the Northeastern Regional Conference of the Association. This meeting, held at Princeton, set a high standard by its program. In 1942 he was a member of a committee on Recruiting for the Ministry.

Dr. Herrick's service through the Association has thus been broad in the range of interests to which he gave time and thought.

But this is not all. In whatever he has done, as far as I have known him, he has been a type of character which must never disappear in American church life. The simplicity, the honoring of scholarship without once being awed by it, the rugged yet always kindly directness of insight and statement upon an issue, the ability to enlist all sorts and conditions of men in an enterprise, the yearning for broader Christian comradeship, and always, always, the straightforward honesty of the man—these surely are among the "better gifts" for which the church may fittingly pray. And it is also meet to give thanks that such gifts have been embodied in Dr. Herrick, and with equal measure in Mrs. Herrick.

A TRUE YOKE-FELLOW

By Dean Vaughan Dabney

THE New Testament church was characterized not by a drab uniformity, but by a colorful unity which expressed a rich variety of separate functions and offices. There were diversities of gifts, but the same spirit; many members, but one body. Quite often, particularly in the writings of Paul, this idea of variety in unity was expressed through such compound words as "fellow-helper," "fellow-laborer," and "fellow-soldier." In the Philippian letter the term is "yoke-fellow." Individuals of varying interests and capacities became true yoke-fellows, and since they were engaged in the service of Christ, they were laborers together with God. This cooperation of men one with another and with God is the secret of the strength of the early church and largely accounts for its extension throughout the Roman Empire. Such cooperation is essential to the very life of the Christian church today, threatened as it is by divisive forces within and demonic forces without. Seen in this light, the work of our own school is highly significant.

Like the church of Jesus Christ which it serves, Andover Newton is aware of the essential variety in unity which it has experienced to a large degree during the fifteen years of the affiliation. Since the moving spirit in this achievement is Everett Carleton Herrick, it is fitting to characterize him as a true yoke-fellow. It would be very easy to comment on his yoke-fellowship as shown in his concern for the faculty, alumni, and students of our school. It certainly would give the present writer great delight and satisfaction to speak specifically of his own appreciation of the helpful, brotherly attitude of the President toward the Dean. Let us think, however, of the wider field in which the cooperative spirit of Dr. Herrick has quietly and surely operated.

For example, there is the sphere of inter-church and inter-faith understanding and effort. President Herrick has been a true yoke-fellow in Congregational circles. From the beginning, he has won the affectionate regard and loyal support of the Andover Trustees, who have always ordered the affairs of Andover Theological Seminary so as to contribute the maximum strength of its influence and resources to the enterprises of Andover Newton. Moreover, the President is a familiar and welcome figure in Congregational pulpits, an advisor of pastoral committees and a magician whose wand has caused Congregational dollars to roll into Andover Newton coffers. This same spirit of cooperation has embraced all the denominations represented by our student body, and in particular, the Massachusetts Council of Churches. It is common knowledge that President Herrick is a yoke-fellow of Jews and Roman Catholics, in promoting better inter-faith relations. Rabbi Joshua Loth Liebman, an admirer of his, is a member of our faculty and an old, old friend, Monsignor Phalen, has spoken several times at the school.

Dr. Herrick is a bred-in-the-bone Baptist. His position and far-flung influence in this great body is significant and secure. He is a convinced and loyal denominationalist. Yet by word and act he has demonstrated that he never has been, and could not be if he tried, a confirmed sectarian. He is an ecumenical Christian. If any Protestant leader deserves to be described as a yoke-fellow that man is President Herrick.

There is a second suggestion in the meaning of the term "yoke-fellow," and this refers to an attitude toward God. The early Christians were laborers together with Him. President Herrick is yoked with Christ in the service of the church and the extension of the Kingdom. He endures, as seeing Him who is invisible. We have but to recall his concern for the devotional life of the school, the prayer meetings at his home, the communion services, the chapel meditations and prayers, the searching baccalaureate sermons. One of the President's favorite hymn writers is Isaac Watts, concerning whom someone has observed that in the great Christmas hymn, "Joy to the World," the poet sings, "The Saviour reigns." The use of the present tense is highly significant when it is remembered that at that time the great English missionary movement had not yet begun and religion was at a low ebb. For Dr. Herrick, the Saviour does reign and will continue to reign, in spite of wicked men and evil times. Such a faith, enunciated and incarnated, inspires everyone connected with Andover Newton, and men of good will everywhere. Everett Carleton Herrick is a worker with God, and therefore the labors of his hands will abide.

Many different scholarly opinions have been expressed concerning the person to whom Paul refers in Philippians 4:3, when he salutes him as a "true yoke-fellow." One commentator makes the interesting suggestion that the apostle had in mind a certain Christian whose name was actually Synzygos—"yoke-fellow," and that here we have another play upon words of which Paul was fond. Hence, the apostle as much as says, "You are a Synzygos (yoke-fellow) not in name only but in very deed." Be that as it may, of this we can be sure. President Herrick fits the description. And since he is a fellow-worker in very deed, why not give him the name as well? Hail to Everett Carleton Yoke-fellow Herrick!

THE FOLLY AND THE POWER OF PREACHING

Baccalaureate Sermon, June 1, 1930

"The preaching of the Cross is to them that perish, foolishness; but unto us who are saved, it is the power of God."—*I Corinthians 1:18.*

WE ARE often tempted to raise the question, why do not more people go to church? Let me raise the other question, why do people go at all? To the scornful and also to the apprehensive the churches seem today more diminished, deserted, decadent than ever. The old-time sanctions have largely disappeared. The ancient commandment, "Remember the Sabbath Day," has given place to the new commandment, "Observe the Traffic Rules."

On the village corner where once stood the two meeting houses, there are now three filling stations. One is Colonial, another has a Gothic touch, and the third is Composite. The little village was overchurched and so the meeting houses gave place to the filling stations that the community that had been overchurched might in turn be overgassed.

So the custom that rests on the commandment seems to be dying out. Churchgoing is a propriety, a respectability. It is no longer a social habit. The Sunday paper, that modern stupefier, both physical and mental; the automobile; the country club, with its ample parking space; Sunday sports and shows; finally the radio; all these, and more, have come and come to stay—and yet there are people, thousands of them, hundreds of thousands, who continue to go to church. And despite all the diversions and distractions of our generation there is still the patient, or at any rate, the continued endurance of the sermon. Preaching, "like Free Masonry, still survives."

And even more marvelous! It survives in the face of all this prevalence of learning, real and assumed. Yesterday the parson in the pulpit was the learned man, learned by way of contrast, if nothing else. Today knowledge has been popularized, spread out thin and no less dangerous than a little learning has always been. People know a little about so many different things, that their minds are often as miscellaneous as an art museum. Facts and fancies, questions and conclusions are all on exhibition together. And the minister comes with the ancient Bread of Life, this old, old story to a congregation all fed up at our modern delicatessen.

In spite of all this, people still come to the church. It is truly a marvel. I am surprised at your presence here today, especially when you knew what was to happen.

But the preaching of the Cross is no less foolish than it has always been. Our generation is not the only one that has sought to rationalize it, and make it seem even more foolish than before. There are plenty of people all about us who are saying that the preaching of the Cross is not only foolish but that all religion is foolish, a survival of superstition and folly. They are saying it with something more than scorn in Russia. What a thrilling moment it is for God's fools to go forth and preach the wisdom of the Cross!

But if the preaching of the Cross has kept its foolishness and lost its power, then its foolishness has indeed become a futility.

We are not concerned therefore about the foolishness. We are concerned about the power. When Jesus sent out His disciples He gave them power. His instructions would assuredly have been quite foolish and futile if He had *not* given them the power.

In the early New England days when Calvinism was as dominant as Evolution is today, it was the supreme test of a candidate for the ministry to ask him if he would be willing to be damned for the glory of God. The last occasion when that test is supposed to have been applied has become historic as we know. It was when the worm turned in a long suffering victim and he said he would not; but he would be willing for the council to be.

But if that old-time test has gone to the place it suggested, the far more ancient test of Paul is as pertinent as ever. Are you willing to be counted a twentieth-century fool for Christ's sake?

We think that power in the hands of a fool is a menace. But there is a sense in which the power of the Cross has always been entrusted to the hands of God's fools. You may still see your calling "how that not many wise men, not many mighty, not many noble are called, but God hath chosen the foolish things to confound the wise and the weak things to confound the mighty."

It is foolish by all worldly standards to trust the Unseen Power of Love—to attempt the seemingly impossible—to preach and bear an antiquated Cross—to forget one's self—to give one's self—to burn out in the Cause of the Nazarene Dreamer.

We are living in the age of power. It is a new age; a new chapter in the volume of man's conquest of the planet. It has come upon us so swiftly and so silently that we hardly realize what has happened. There is not a house of any consequence in all this city, into which power is not carried. We have it stored in our automobiles and radios. It is centralized and distributed. It serves us as dependably, almost, as the tides and the sun. It also masters us. We come to be dependent upon these vast utilities of power. If the power should fail the panic would follow. Self-reliance, that fine old savage virtue, has largely disappeared in this high tension age.

In a rough way we mark off the stages of human development by the implements that man has used. There was the stone age. Man fashioned his weapons crudely like the Indians, from the stones. There was the bronze age. He had learned the use of metals, and he commenced to

fashion from rude amalgams his weapons, his implements and his ornaments. Somewhere in those distant periods art had its birth. Only yesterday came the iron and steel age, the hard, pitiless industrial age. Then we were girding the earth with steel rails and building our steel skyscrapers, our locomotives, battleships, and ocean liners.

We are doing it still, but it is no longer the steel age. It is the power age. The fact that we are building steel skyscrapers (Babel out-Babeled) does not make it a steel age any more than the fact that we are building roads out of concrete makes it a stone age.

This power age has come in our generation. The great economic struggle of the world is for the control and the distribution of power and its sources. That is one reason why peace conferences fail. The old power, that sinister name, grasping for the new power. We have lived, most of us, long enough to have seen power made a commodity, bought and sold in the market. What is a certificate of power? Who can tell us?

Some of us, I dare say, grew up in a sort of prescientific, if not prehistoric atmosphere, when the universe was somewhat vaguely thought of as mind and matter. It may be vaguely thought of now, but not always in that same way. We, however, absorbed a sort of unreflecting dualism that it is very hard for us to shake. There is this material world of which we, ourselves, are a part. We cannot get away from it. Our bodies are material. They seem to be, at least.

Matter, therefore, is everything we can see and handle and use; the inert, the substantial. Mind is all we cannot see. It acts and rests on matter. The Potter on the clay. All that is not matter is mind—all that is not mind is matter or else it does not matter. With this common dualistic background it is rather hard for us to grasp the idea of philosophic science or scientific philosophy, whichever I should say, that the universe is what its name implies, a unity, and that unity is power.

Professor Eddington, as you know, has a very interesting book called "Stars and Atoms." He takes the atom as a key to unlock the star. He explains the inside of an atom and then by means of the atom he invites you to take a journey into the interior of a star. After all, the inside of a star is not so very much more inaccessible to us than the inside of the planet we happen to be on just now. Incidentally he says that a person, yourself for instance, ought in size to be half-way between an atom and a star; when so many people are concerned about their weight, there is something to help them.

I have never seen an atom. I never expect to see an atom. I could not say, as did Philip, "show me an atom and it suffices me." Neither could the scientist say, "he that hath seen me hath seen an atom." But I am willing to believe in the atom even though I may need help for my unbelief. And yet I am so simple-minded that it takes more faith for me to believe in the atom which I have never seen than it does to believe in my Heavenly Father whom I have never seen.

But I am to believe or rather accept the theory that this atom is not the material universe reduced to a sort of final analysis, but that it is power. It is itself a planetary system with whirling electrons, shooting

stars, inconceivable speed, ultimate force. Thus, when you go as far as you can into the atom, it is power and when you go as far as you can into a star, it is power.

Over against all this bewildering, incomprehensible, but plainly usable and dependable universe of power, what is this preaching of the Cross, this foolishness which Paul said was the power of God? Can you subscribe to this creed: I believe that this universe is power, that the power is God, that God is love and that the Cross of Christ is the symbol of that love?

"For the Love of God is broader
Than the measure of man's mind;
And the heart of the Eternal
Is most wonderfully kind.

"But we make His love too narrow,
By false limits of our own,
And we magnify His strictness
With a zeal He will not own."

Have you ever thought how often the word power is used in your New Testament? We observe in a few days the nineteen hundredth anniversary of Pentecost. The Pentecost word was power. "Ye shall receive power," Paul said. His supreme desire was to know Christ in the power of His resurrection. "Our gospel came," he said, "in word and in power."

Let me give you the Greek for it and it does not make any difference whether you know Greek or not, you will feel the force of the word. It is Δυναμις. That is the word, you see, that has dynamite in it, and dynamic, and dynamo.

The people who went out from that Pentecost experience did not carry a ritual of worship, an ecclesiastical charter or a new philosophy of religion. They went out as dynamos that had been suddenly charged. They had made the mighty and invisible connection with the Holy Spirit. The time came when their successors built theologies and rituals and creeds and cathedrals, in order to house the dynamos and frequently, as today, to shut them off. It is well to have the personality and the institution like an instrument finished and furnished. But what is the use in these days, I would ask you, of an instrument that cannot be connected with power?

This preaching of the Cross, however foolish it may seem, is power. It is undeveloped power. The great need of our lives and of the world is not for historical criticism; or for theological systems and vocabularies; but for a greater application of that power. We feel all about us the marvel of this undeveloped and inexhaustible power in its physical uses. We wonder what will happen next. What will come after television? But it would be a most appalling thing if this development were only in the physical realm, if we had come to the beginning of the use of power for material purposes and to the end of its use for spiritual purposes. What blacker destiny could there be for our race?

We lose out sometimes in our religion because we have developed so much historic sense. We are not saved by history. We are saved by prophecy. It is not the history of electricity that is most important to our present and our future life. It is the application of electricity.

Edison's attitude to electricity is like Paul's declaration concerning Christ. To know electricity and the power that is in it. And all the world paused the other day to celebrate some of his achievements in this mysterious realm of power.

Not long ago I visited a little country church that was still lighted by kerosene lamps. That suggests a childhood picture for some, I dare say. But alongside that little church was a new state highway with its steady streams of modern traffic. Beside the road were stretched the singing wires carrying power, light and communication, to all that countryside. But there was not a single wire coming down to the little isolated church. No wonder a heedless world went thundering by. It was not connected with its age. Kerosene minds in an electricity age. This is the trouble with us.

You know your calling and you know its need. Not simply pulpit orators, not mere church executives, not champions of dead issues, but shall I say—engineers of the souls—spiritual engineers—mechanics of the mystic—Jesus Christ's dynamos for communicating the power of the Holy Spirit.

And it is power that is not only undeveloped—greater things than we have done shall others do—it is also redemptive power. The scientist did not invent electricity any more than the theologian invented the Cross. We explore, experiment, apply power, we transform it and distribute it. Here it is, all about us, waiting for us these uncounted millions of years.

I visited not long ago another building, a power house, a great imposing two-million-dollar plant. "But where do you generate the power?" I asked as I was shown about it. "We do not generate power," they told me. "We receive it, transform it, distribute it."

And it came to me, that is just what Redemption is—receiving, transforming, distributing the power of Jesus Christ. That is the sense in which a church is a power house and a Christian a dynamo. And oh! what need of this transforming, this redeeming power of Christ! When will this weary, war-cursed earth see the coming of the Christian statesmen who will be able to transform the power that makes for war into the power that makes for peace? When will the church statesmen come who will be able to turn the power that makes for division, disruption, decay into the power that makes for a new, vital unity of faith and love?

Some of us will remember the visit of Dr. Norwood when he talked so wonderfully about that word of Paul—the whole creation waiting for the manifestation of the sons of God, waiting for a greater application of the power of the Cross of Christ, waiting for redemption, to wit, a manifestation of power even through you.

And most of all, and best of all, it is power for us, humble, faltering,

sinful disciples as we are. So often we feel our helplessness, our pitiful inadequacy. Here we are so powerless in a universe of power. Are we to be mocked by it all? What gain is there if power illumines our streets and our houses and leaves our minds darkened? If it lifts the burden of our hands and backs but leaves untouched the crushing burdens of our hearts? If it gives wings to our bodies and weight to our spirits?

"I would be housed, I would be fed,
I would be clothed and dry.
But, if so be, my heart be sad,
What benefit have I?"

It is only love that can reach the heart, power transformed. And the foolishness of the Cross is the dynamo of God's Love—the Love that can lighten your mind and lift the burden from your heart and give wings to your spirit.

When Jesus gave His disciples the power, He gave the secret with it. And they came back thrilled with the joy of the great experience. And the secret is unchanged. "He that loseth his life for my sake shall find it. I give unto you power, go ye . . ."

FOR THIS CAUSE

Baccalaureate Sermon, June 8, 1941

"Now is my soul troubled; and what shall I say? Father, save me from this hour? But for this cause came I unto this hour. Father, glorify thy name."
—*John 12:27, 28a.*

I

THERE is a measure of comfort for us mortals in thinking that Jesus in the hour of the great crisis was troubled. "What shall I say? Father—." It is the echo in the Fourth Gospel of Gethsemane. "If possible let this cup pass from me." Such moments come to many—what shall they do—what shall they say when the crisis comes? Shall they seek a way out or shall they go through with it, Saviour? Man's most tragic battle is this battle within his own soul.

If there is this comfort in realizing that Jesus was tempted in all points as we are, there is something *more* than comfort in thinking of these final words. "But for this cause came I unto this hour. Father, glorify thy name."

For you, our new young Comrades of the Cross in this world tragedy, the question is not why this hour has come to you, but why have *you* come to this hour? It was Tom Paine, that fiery and much maligned patriot, who said, "These are the days that try men's souls." So the phrase has come rolling down through our history; men's souls have been tried before.

Humanity is forever striking its tents. Man is but a pilgrim traveling home, but alas, in these days he is also a refugee through the cruel hands of those who should be his fellow-pilgrims. And as that old Babylonian

period comprised the years of the Hebrew exile, so this period might be called the Dark Years of the Refugees.

And when we think of them and the fate that is waiting many others, our souls are troubled. And what shall we say? "Father, save us"—from what? It may be easier for you to preach than to pray, in some of the days to come. For a time you may not realize this because prayers can be made in old and well-worn phrases. A prayer book can't be any more ritualistic than one of those old worn-out non-liturgical pulpit prayers droning along in the same old pious phrases.

Sometime it will come over you in these days that real praying is a travail of soul. You will understand what Paul meant when he said, "We know not what we should pray for as we ought." And "the Spirit that maketh intercession for us with groanings that cannot be uttered" takes us into the mysterious Presence of the Divine Purpose: "All things work together for good to them that love God . . . Whom He did foreknow, He also did predestinate." Predestination—a forgotten word. I used to hear it when I was a child and wonder what it meant, and nobody told me.

But life has been telling me and it is telling us all that if there is any purpose in this tragic old world, it isn't man's purpose. It is God's purpose. There is something great that is going on in this old planet which we cannot see. It is God's eternal purpose, the purpose which as Paul says He purposed in Christ.

So what shall we say, and for what shall we pray? "Father, save us from bombs, from hunger; save our houses and our holdings; save our freedom, save our Democracy"—or shall we say, "Make us the servants of Thy Purpose?" "For this cause came I unto this hour."

For more than one hundred years a little band of men has gone forth from our cherished Hill—never a year since the beginning that this has not happened. They seem to the world as those who have been swallowed up in its unending and resistless tides. It brings almost a choking thought, as we see you falling in and taking the torch in this dark hour. But this is the Glory that is your inheritance: you too can be the servants of the Plan.

You can humbly say with your Master, "For this cause have we come to this hour." And I am frank in saying that for myself I stand almost in reverence before any young minister of Jesus Christ who in spite of the dilemma into which he is thrown and in the face of all this insane fury of evil says in his soul, "For this cause, for His Cause, I am here." It is through such servants, the hidden fellowship and the unbroken procession that God's Purpose goes on.

Now I think I should try, although I may fail, to bring this idealism down into something like reality. What is this Cause, this Purpose? How can we serve it? Why is it so hidden from our eyes? It is, I believe, the supreme test of our faith to work for that which we cannot see. We are like those in the book of *Hebrews* who received not the promise. God has provided some better thing, not for us but for all, so that not they without us but we without them cannot be made perfect.

And though we cannot as yet see God's Society taking shape, yet there are certain things that we know must belong to that Society.

There are two words of our Evangel around which I believe a ministry can be inaugurated; they will give it the quality it needs. And the words are forgiveness and hope. Anyhow it is my witness today and I want to give it: hope and forgiveness in Christ.

II

The Christian hope is not dependent upon the earthly scene. That has always been true but it has never been the characteristic of our American Christianity.

So let us go forth first as the apostles of the Christian hope. Paul says we are saved by it. "But hope that is seen is not hope, for what a man seeth, why doth he yet hope for?" We are saved by it. And when it spreads from heart to heart it rises at last like an irresistible tide; and I believe that we are called on now to defend and propagate the Christian hope. If we do not have it we are of all men most miserable and if we do have it we have no business to be miserable at all. So I believe that every Church of Christ should be dedicated and rededicated to hope just as I believe we should think of our Hill as a Hill of hope.

Now people are going to go everywhere in search, often in frantic search, of hope. As the clouds thicken they will scan the newspapers and turn on the radios in the hope of finding hope. And we know very well that they won't find it, because hope is not making the headlines in these days.

And people will go to church, when they go, seeking hope, and I believe that when they look up into the pulpit they are entitled to see there a man of hope and to hear a message of hope. For this cause you have come to this hour. There is a God of hope, so the word declares; therefore there is a sound theology of hope. I do not mean that we must shut our eyes to things as they are and go off on some fanciful excursion into any apocalyptic city of refuge. I mean a hope that is open-eyed and realistic; but a hope that is fixed in God and not in Washington. And we must not forget that our Bible is a book of hope; and from its varied pages we learn that its hope was always brightest when the days were darkest.

"My soul, hope thou in God"—there is a text for all that is best in the Psalms and all that is best in the Bible itself.

The newspapers tell us the news at times but the Bible tells us the truth. And it is not the business of the pulpit to publish the news of the morning but to sound forth the truth of the ages. This hope can never be exiled. It lives with the pilgrims and even the prisoners of hope.

When I turn to the New Testament I cannot believe that St. Paul ever wrote a letter without putting hope into it. "Christ in you, the hope of glory"—and that was the word of a man who called himself the *prisoner* of the Lord under a totalitarian power. May the God of all hope fill you with all joy and peace in believing.

III

I am disposed to put great emphasis upon forgiveness because it lies at the very heart of Christianity and it is a quality of life that is always scarcest when it is needed most.

There cannot be too much forgiveness in these days. I believed that this was a good theme for Lent this year, especially as we came to Passion Week. I tried to preach a sermon on forgiveness. It was not a very good sermon, I fear, and I am not at all sure that it was any too well received. It will be easier to preach on hope than on forgiveness. A hearer said to me afterward, "But would you forgive the Nazi? It would be wasted; it might even be dangerous." And I could not say very much in reply. All I could think of was to say, "I do not suppose forgiveness was wasted on Calvary."

All this terrible war is going to end some day. We can trust history that far. The storm of deadly conflict wears itself out at last. There comes the last sobbing of the storm-torn branch. It has to end, and then far more than now the fate of humanity will hang in a balance.

I have said this before but I believe it so profoundly that I must keep on saying it.

Any good that comes to a New Europe, a New Orient, a New America, a New Order will depend not so much on the wisdom that is in men's heads as on the forgiveness that is in men's hearts.

Oh, if there had been even a little Christian forgiveness at Versailles, would all this that is in the world today have happened? God only knows, but it could not have made things any worse.

Forgiveness is not likely to be preached by any in these days except the followers of Christ, whatever their name may be. Let us honor it wherever we hear it. In the thrilling book just published in America, "Toward Freedom," the writer, Jawaharlal Nehru, quotes these words from Gandhi: "I would prefer violence to cowardice. But I believe that non-violence is infinitely superior to violence. Forgiveness is more manly that punishment. Forgiveness adorns a soldier."

It is hatred and revenge and reprisals and cruelty that are dropping their ghastly dew from the sky.

But God has put the power to forgive in the heart of man. It must not perish from the earth. That is a sort of Gettysburg message for us to take to *our* hearts. It is supremely important to us that government of the people, by the people, for the people should not perish from the earth. It is of even greater importance that forgiveness should not perish from our hearts. And for this cause have we come to this hour.

I have just read a book on that figure of inexhaustible interest, John Wesley—Elsie Harrison's "Son to Susanna." This is something she said about that extraordinary mother: "It had fallen to her lot to have to try to square the real and the ideal, and in that terrible contest she was not defeated."

I see that in your dilemma, in which, may God help you, you cannot sacrifice your ideals, you cannot stifle your conscience, and you cannot

escape all this grim and fierce reality; but with hope and forgiveness in your heart, in the terrible contest, you need not be defeated! For a cause have you come to this hour! And you may say humbly and yet justly if you are sincere, "Father, glorify thy Name in me."

THE KINGDOM OF GOD IS LIKE UNTO THE ATOM

Baccalaureate Sermon, June 2, 1946

IN 1852 a little band of missionaries sailed from Boston for Micronesia. They stopped in the Sandwich Islands where they were joined by another little group of native missionaries. Andover Seminary played an important part in that enterprise for the Kingdom of God. About thirty years earlier, graduates from Andover, sent out by the American Board, went to the Sandwich Islands and introduced Christianity. One of those missionaries was Hiram Bingham. So greatly were these men blessed in their work that after thirty years the Hawaiian Christians had formed their own missionary society, to join with the American Board, in taking the Gospel into the Pacific Isles. They carried with them a letter from Kamehameha III, King of the Hawaiians. This is the letter:

"Here is my friendly message to you all: There are about to sail for your islands some teachers of the Most High God, Jehovah, to make known unto you His word for your eternal salvation. A part of them are white men from the United States of America, and a part of them belong to my islands. Their names are as follows: B. G. Snow and wife; L. H. Gulick and wife; A. A. Sturges and wife; E. W. Clark, J. T. Gulick, Opunui and wife; Kaikaula and wife; and Kekela; H. Holdsworth is Captain of the vessel. I, therefore, take the liberty to commend these good teachers to your care and friendship, to exhort you to listen to their instructions, and seek their acquaintance. I have seen the value of such teachers. We, here on my islands, once lived in ignorance and idolatry. We were given to war, and we were very poor. Now my people are enlightened. We live in peace, and some have acquired property. Our condition is very greatly improved on what it was once, and the Word of God has been the great cause of our improvement. Many of my people regard the Word of God Jehovah, and pray to Him, and He has greatly blessed us. I advise you to throw away your idols, take the Lord Jehovah for your God, worship and love Him, and He will bless you and save you. May He make these new teachers a great blessing to you and your people, and withhold from you no good thing.—Kamehameha."

The work of the missionaries in these Pacific Islands spread rapidly. Four years later the American Board sent out the first of its missionary ships, all of them named the *Morning Star*. Hiram Bingham II, student at Andover like his father, sailed on the *Morning Star* and became the

great missionary in the Gilbert Islands. He was Captain of one of the *Morning Stars*. So he visited many islands. He translated the entire Bible into the Gilbertese language. He made a dictionary and a grammar. He came to New York and superintended the printing of the Bible. It was one of the greatest linguistic achievements of any missionary in any century since Christ. There is in our library a copy of the first edition of Hiram Bingham's Gilbertese Bible, one of our choicest possessions. So well did he lay the foundations of the Gospel in the Gilberts that one of our Chaplains, Harold MacNeill, who was stationed there for a while, was able within a short time to have United States Marines contributing their money generously and gladly to help educate young Gilbertese Christians for religious work.

At the same time Christianity was introduced by the American Board and its daughter society in the Hawaiians, into the Marshall Islands. The southernmost island of the Marshalls is Ebon. It is also called the Boston Atoll. That is because merchants and missionaries hailing from Boston landed at Ebon. The mission in the Marshalls became for a long time a special care of the Hawaiian Christians. They thought of it as their own mission. In the Marshall Islands there are said to be about ten thousand people. About eight thousand are Christians and all of them are Protestants.

Now there is in the Marshalls a little, an almost microscopic, atoll known as Bikini. You have all heard about Bikini because that is where we are going to introduce the atomic bomb about ninety years after we introduced the Gospel. I wanted to know if there were any Christians in Bikini. Finally with the help of Mr. Pierce, and of Miss Hoyt in the Board Rooms, we received a letter from a veteran missionary, Miss Jessie Hoppin, who spent her active life as a missionary in the Marshall Islands; this is what she wrote:

"It is good to know that Dr. Herrick of Andover Theological Seminary is 'eager to know if there has been any active Christian work on these two islands in the Marshalls—Bikini, Rongerik.'

"It seems to me to be very important to answer this question correctly. So I have decided to send you some copies of papers I wrote for the Japanese Government of the 'mandated' islands. You may note that in July, 1927, when some of these papers were written, Bikini had one church and two teachers and there were twelve boys and seventeen girls in the Mission School. What these papers do not show is this: throughout the Marshalls it has been the church rule that when an able-bodied man joins the church he becomes a regular preacher of God's Word, so to speak. These men study some Bible message with the head mission teacher or pastor and then on Sunday go, two and two, to all the chosen gathering places or villages of the island and preach 'the Word.'

"General Eisenhower," she continues in her letter, "speaking before thousands of service men and others in his home town said: 'True friendship is stronger than the atomic bomb.' It is too bad someone did not think of this fact in time to save the Marshall 'neutralized' island world from becoming rats and guinea pigs for America 'the beautiful.'

"The island world—especially that part north of the Equator and westward from the most eastern Marshalls—is a great field for some spirit-born man, and friend of God and man, to prove the truth of General Eisenhower's words."

Here are two expeditions into these islands. One the *Morning Star* which carried the Kingdom of God, the Saving Grace of our Lord Jesus Christ. The other, about to take place, as we are told, to carry an atomic bomb to be exploded in the interests of military science in the vicinity of Bikini. These humble people in Bikini have been evacuated, not by their own choice, I am sure. There was no plebiscite such as we so often recommend to other nations. They were evacuated by order of a great military and imperial power. Whether they will come back and find their little homes again none of us know.

When the American Board started to send the *Morning Stars,* five altogether, the money for the first four was given by Sunday School children all over the country. They contributed about $115,000. Compare that with what this atomic experiment is costing us, the American people—taxpayers. It is like putting Bikini on a map along side of Madagascar. About the greatest wasters of our substance are the Army and the Navy. They are wasters of metals and fuel, wasters of ships called obsolete, and worst of all in these days, they are wasters of food, and wasters of the taxpayers' money. Taxpayers, like the people of Bikini, are never consulted. When the war was on we never thought of the cost. We had no business to think of it. We were in to finish the job regardless of what it cost. Now the war is over. Herbert Hoover tells us there are eight hundred million people in the world who are starving. There are millions of displaced persons who have no homes, hundreds of cities to be rebuilt. If humanity could get even half organized for humanity, there isn't a ship in the Navy that could not be used to help feed the hungry, restore the homeless, and rebuild the ruins of maritime cities like Nagasaki destroyed by an atomic bomb. If the Hiroshima bomb was a military necessity which saved lives in the end, it is hard to believe that the Nagasaki bomb was such a military necessity. One was enough. If the Nagasaki bomb was not a necessity, then it was an atrocity and one of the greatest of all. What an exhibition of humanity it would be for America to help rebuild Nagasaki!

Once in a moment of civilized clarity our country performed an act which might well supply a precedent. After the Boxer uprising in China our government refused to accept the indemnity awarded us and asked the Chinese government to use it to send Chinese students to America to further their education. It was a rare thing in international peace settlements and one of which every true American may be proud. It was an investment in good will.

When we think of what this war has done to the moral quality of a nation we think of other nations, not of ourselves. It would be well if we would think a little of what it has done to us. America was shocked (certainly you haven't forgotten it so soon) when the German blitz began. In 1940 there was a convention of the American Red Cross

and President Roosevelt sent a message and this is what he said:

"The bombing of helpless and unprotected civilians is a tragedy which has aroused the horror of all mankind. I recall with pride that the United States consistently has taken the lead in urging that this inhuman practice be prohibited. I am glad that the International Red Cross, at its meeting in London in 1938, urged that joint steps be taken by the Governments to prevent such outrages in the future."

To that sentiment in 1940 our whole country said Amen. Four years after that we had become the greatest bombing nation on earth.

We don't know how many of these atomic bombs we have, or how many we can make. We don't know very much about this man-made plutonium, or how much we control. Around all this is drawn the iron curtain, not of Russia, but of our country. Of course when there is a demonstration, that has to be public—it is a sort of man-made earthquake. An earthquake can't be suppressed anywhere, unless it is in a California newspaper. So the iron curtain is to be drawn aside for a little peekhole out near Bikini. It is no wonder that this veteran missionary who spent so many years in the Marshall Islands and who must love her Christian friends there should think of it as a shame that no one could stop this making of the Marshalls into "rats and guinea pigs for America the beautiful." But that is what war does; it turns the beautiful into the brutal; and that is what it has done to all the world and to us.

In the book of Deuteronomy, in the Mosaic code, there are the words transmitted by Jehovah to His people, "Behold I have set before you this day a blessing and a curse." And that is the word of the Lord for this day. There is set before us a blessing and a curse. We seem to be more concerned with the curse than with the blessing. Is there any reason we can think of, why we should not be spending some of the millions of our money to discover how atomic power can be a blessing and not a curse? How it can be on the side of the Kingdom of God and not an instrument of hell let loose on earth? This is a question to disturb the conscience of the scientist and to stir the soul of the preacher. If we are going into the atomic age together we have got to get rid of some of the things that belong to the pre-atomic age. One of the most dismaying things to contemplate in the atomic age that is on us, is the fact that the affairs of our country and of the world are in the hands of people who seem to live and move and have their being in an age that has gone forever. They are standing on the brink of the bottomless pit and fighting the old battles of human stupidity and selfishness. The curse has been demonstrated. Will the scientist and the prophets of the Eternal be able to join forces and demonstrate the blessings?

For the Kingdom of God is like unto the atom. To begin with, it is like the atom because you can't see it. There is no scientist who has ever seen the atom. And so it is of the Kingdom of God. Jesus said that it cometh not with observation. What we see is demonstration. Hiram Bingham and the *Morning Star* was a demonstration of the Kingdom of God just as the Nagasaki bomb was a demonstration of the power of

hell let loose on earth. Two simple natives in the Marshalls going out to repeat the Evangel that has been given them is a demonstration of the Kingdom of God. The coming excursion of scientific destruction is a demonstration of the hell that man can make.

The Kingdom of God is like the atom because it is not what we commonly call matter. It is energy, an indestructible spiritual energy to be introduced into society. Jesus was not a scientist. He didn't use scientific terms, he didn't even use theological terms. He used simple illustrations. He said that the Kingdom of God is like yeast. It is something that works in the great lump of humanity. It is true today as it has ever been and always will be, that there is no limit to what one person can do who is completely Christ-possessed. One person can go out of the class of 1946 and put his life like leaven into a little town and change the whole community through the energy of the Kingdom of God released through his personality.

The Kingdom of God is like the atom because it is so measureless, so minute and at the same time so vast. I am getting tired of hearing the world called "small." The world is not small because we have invented the radio, the plane, the radar, and all the rest. The size of the world is the size of its problems. The size of the world is the complexity of human affairs. It isn't a small world because it is an atom world. It is a big, big world and the atom invisible, elemental, now revealing its secret is making the world bigger than ever. So, likewise, the Kingdom of God is minute and measureless. Jesus used the illustration of the mustard seed, the least in the beginning, the greatest in the end.

The Kingdom of God is like the atom because it is explosive. When the atom is split something different is produced. The Kingdom of God is potential revolution. "If any man be in Christ," said Paul, "he is a new creation. Old things have passed away. All things have become new." There is no limit to that social and spiritual process except ourselves. We pray "Thy Kingdom come"—the most universal prayer in the world. If this prayer were answered tonight and we woke up in the morning and found the Kingdom of God here most of us wouldn't know where we were. We would feel lost in the midst of salvation. To millions it would be the end of their world. To many so-called Christians it would be, to put it mildly, an embarrassment. Most of us pray "Thy Kingdom come" but not just yet, as Margaret Slattery puts it.

The Kingdom of God is like the atom because it calls for repentance. The scientist is a prophet today and his best prototype is Jonah,—"forty days and Nineveh will be destroyed." It might be forty seconds if some one else gets the jump on us. I received a little pamphlet recently called "Education for Survival." "The problem," it stated, "is to make war obsolete before the atomic bomb makes man obsolete." But education, like patriotism, is not enough. Nineveh repented and was saved. Whatever preaching the atomic age may need there is one message that must be proclaimed, even if it costs the prophet-preacher his head like John the Baptist. "Repent for the Kingdom of God is at hand." Jesus did not overlook the implications of disaster. There were not so many

accidents in those days because they didn't have so many machines and so many drunken drivers, so when the tower at Siloam crashed and killed some people Jesus said, "Don't think it happened because they were greater sinners than you are." "Except ye repent ye shall all likewise perish," He said. There is a great deal more about repentance in the New Testament than in a lot of our present-day preaching. I want to plead with you to preach with all the passion that God gives you the Gospel of Repentance; to take seriously the word of Jesus that redemption begins with repentance. You are going into an impenitent world. You will find plenty of people who call themselves Christians who don't seem to know what repentance means. If one sinner repents under your preaching it may not be advertised in the press but there will be joy in heaven and just so much more salvation on earth.

You will recall the visit of our good friend Dr. Keller. At the close of his moving address he leaned way out in the pulpit and reached out his hands. "In one hand," he said, "we have the atomic bomb. In the other hand we have Christ. Which shall it be?" Somehow that got photographed in my mind. I shall always see him in that final and impressive posture. The bomb or Christ; the blessing or the curse. Which shall it be?

Since this is my final baccalaureate it may be appropriate for me to say a few words in valediction.

There is reason why I shall always remember the Class of '46 and follow with prayerful interest the work of each member. You begin to take on the active tasks of the Christian ministry and I begin to lay them down. We go out together. One of the deepest and most mysterious truths about our calling is the word spoken by Jesus to His disciples in the final discourse of the Fourth Gospel, "Ye have not chosen me, but I have chosen you and ordained you that ye should go and bring forth fruit and that your fruit should remain." In our calling, far beyond our understanding, the Chooser is the Chosen. You were free to choose your vocation. Many of you, I am sure, struggled long before the decision was reached. It was the fateful act of your own will and yet I have no doubt that as you struggled with the commitment to your calling, there were times when you felt as if an unseen hand was placed upon you and a voice not of this world, a voice that no one else could hear, was calling you until you answered like the prophet, "Here am I—send me."

One of the secrets of any kind of worthy success in life is the ability to make wise decisions and follow them through to their end. There is one precious possession which we carry into this strange and fateful age and that is our wills. But if there is not a Divine Will and an Eternal Purpose that overshadows us and makes our freedom a willing surrender to the Will of God, then we are destined to walk in a new and ominous darkness. But if there is a Higher Will, not ours, which we can will

to make our own, then we can walk in "the light of the knowledge of the glory of God in the face of Jesus Christ."

I pray that to the end of your ministry, to the last lingering ray of its setting sun, you may never lose that mysterious sense of a free surrender. You have chosen, but beyond that you have been chosen and set apart with an ordination not of man, but of the Living Christ, that you should go forth and bear fruit and that the good fruit of your ministry should abide forever.

TOURIST OR PILGRIM?

IT IS one of the prevailing habits of each generation to compare itself with the generations that have gone before. Sometimes these comparisons are to the advantage of the past and sometimes to the advantage of the present. This depends upon one's attitude. After all, we know little about the past, almost as little as we know about the future. So far as accuracy goes prophecy is frequently as good as history. It is doubtless true that times, as we call them, are always much the same. The changes are in externals rather than in essentials.

We are fond of wondering what our grandfathers would say if they could come out of their graves and see our inventions. But the important thing is not what they would say about our inventions, but what would they say about us. I recall hearing once a very serious discussion by some elderly and rather spinster people on the subject, "What shall we do to our young people?" In the midst of it there was someone who had wit enough to say that they were indulging in a somewhat futile discussion. The real problem is not "What shall we do to the young people," but "What will the young people do to us?"

There is, however, one thing that is undoubtedly true of our time. It is the Tourist age. The Pilgrim has given place to the Tourist. Indeed he has been crowded out by the Tourist; for there is little room for him in the great arteries of modern traffic and the lanes, wet and dry, of travel. In the olden days our fathers, when they were pious, used a type of hymn that might be called Songs of the Pilgrimage.

"I'm but a stranger here,
Heaven is my home."

That may touch the strings of memory's harp for some of us. And we may be old enough to have sung in our youthful days with little thought of its inappropriateness to youth,

"I'm a pilgrim and I'm a stranger;
I can tarry, I can tarry but a night."

If that had a modern version it would need to be something like this:

"I'm a tourist and I'm a stranger,
And I cannot stop at all."

It is surprising and even appalling to see into how many regions of life the Tourist invasion has come. Take for instance the field of education. I don't know why we call it a field. It is more like an Academic Main Street. But one of the great difficulties with our colleges and our universities is that they have been filled up with swarms of youthful Tourists and the Pilgrims have been crowded out.

You may have heard of the young woman who had been through, as we say, some institution on the map of education and had finished, or been finished, with a grand tour so that her studies and her travels were in consequence somewhat tangled in her mind. She was asked if she had been through algebra. It may be that tomorrow after the physicists have found out where they are and explained themselves to us by quantum or otherwise, that such a thing as algebra will be like a deserted village. But when this girl was asked if she had been through algebra she said she had, but unfortunately it was in the night and she didn't see much of the place. It is rather surprising that so many of our American students are able to see so much in the night as well as so little in the day.

It would be a great gain in what we so pleasantly call higher education, if we could have two kinds of colleges; one for the Tourists, and one for the Pilgrims. It would be a new, but very fine discrimination between the big college and the little college. It might be, for instance, an achievement of the little college within the vast university, such as Harvard and Yale have built. But where there is so much money, it is always hard to keep the Tourists out.

A Tourist University might be conceived architecturally as grouped about a stadium as its central structure. At some distance the country club idea might be broken up into a group of fraternity houses. There should be a small library somewhere for the convenience of the faculty; and a rather small, but chaste Gothic chapel for visiting parents and friends. A gymnasium with a swimming pool, good parking space and a few little buildings blended in to suggest the Arts and Sciences and the thing would be done.

Suppose we turn from education to travel. Here the difficulties are even greater. Where can the Pilgrim go and escape the Tourist? We may borrow a very fine descriptive figure from the immortal Bunyan, the Interpreter's House. The real Pilgrim, young or old, is one who is seeking through the journey of life to find the Interpreter's House. Ah! It is ever worth toil and weary travel to find the Interpreter and to feel in his spirit the serenity of wisdom. But how can the poor Pilgrim and the weary companion find this refreshment? He ascends his Hill of Difficulty only to discover in place of his Interpreter a filling station or a road-house.

Someone asked Thoreau, about the time that steamcars were started, what he thought of them. He replied something to the effect that it depended entirely on the kind of people they were carrying. If they carried the same kind of people it only meant the transportation of human meanness a little more rapidly.

It is true of course that we are all travellers; we are just going through

regardless of our attitude and regardless of our conveyance. Tourist or Pilgrim, we are undeniably travellers. But I am pleading for the cultivation of what may be called the Pilgrim mind. The Tourist is taking a trip for what he can see. The Pilgrim is pursuing a journey for what he can experience. The Tourist is looking for what has been discovered, and often with unseeing eyes. The Pilgrim is hoping that ere the journey is ended even he may be a humble discoverer.

Again it is most natural that religion should be so largely a Pilgrim thought. Whether God is in the migrations of mankind or not, the thought of God and the quest of God are very much in the migrations of mankind. In the olden days the Pilgrims went to Jerusalem, to Rome, and in other faiths, to Mecca and Benares. Do they not all suggest that questing spirit that is within us?

It added to the virtue of the Pilgrimage if men went on foot even as mendicants, begging their humble fare and lodging. But how can pious Pilgrims, assuming that there might still be such, travel to Holy Places now? A short time ago, in the resplendent President Wilson, a company who called themselves Pilgrims went to Rome conducted by the Cardinal himself, and the newspapers told in the headlines that "the voyage of the Boston Pilgrims was one round of enjoyment." It was just three hundred years ago that a little company of historic Pilgrims were coming in the opposite direction, quite opposite. But whatever may be said about the voyage of the Mayflower, it was not a round of enjoyment for they were three centuries in advance of the Tourist Age.

And about now, this being the convention season, the delegates are going or have been going all over America to our great denominational conventions, and these modernized Pilgrims fare forth dividing their missionary offerings with the Pullman porters and the genial bellboys.

Now it is one of the strange and wonderful things about life that while there is an end to the trip there is no end to the journey. The true journey is within our own souls. There are thousands in this Tourist age who travel all over the earth and never get anywhere and there are those who stay at home and take long and wonderful journeys into the universe. John Robinson was a Pilgrim but he never crossed the ocean or saw his Promised Land. Yet when he said to that little band that more light would break forth from the word of God he sent his Pilgrim spirit with them like a guiding star.

The Pilgrim mind is the mind, therefore, of expectancy. So many wonderful things have happened in our world that almost anything seems possible. Much as there is to see, there is infinitely more to happen.

It is interesting to observe that many of our philosophers and psychologists and even our theologians are going with the Tourists—explaining much and expecting little. Many of our scientists are going with the Pilgrims explaining little and expecting much. I am sure this is true when one ventures into relativity, where even the wisest have much to expect and little to explain.

In that impressive little book on *Evolution in Science and Religion* that Professor Millikan has just written, he closes the first lecture with

a beautiful Pilgrim picture. After showing how the certainties in the realm of physics have practically all been abandoned in our generation he says: "We can still look with a sense of wonder and of reverence upon the fundamental elements of the physical world as they have been partially revealed to us in this century; we have learned to work with new satisfaction, new hope, and new enthusiasm because there is still so much that we do not understand." This suggests one of the most comforting sentences one can find as a bewildered layman in this strange field of modern physics. Here is a sentence from another mystery-laden Pilgrim, Professor Eddington. "It is hard to empty the well of truth with a leaky bucket."

But when the scientist speaks of revelation rather than discovery and of looking with a sense of wonder and of reverence, he is speaking the language of high and inspiring religion. For religion is born out of that deep and inescapable sense that this life is a Pilgrimage. Not indeed through the "desert drear" but through multiplying mystery and even expanding horizons.

"Through the night of doubt and sorrow,
Onward goes the Pilgrim band,
Singing songs of expectation,
Marching to the Promised Land."

The Pilgrim mind is also the mind of high adventure. The unknown allures him. Dangers attract him. The unpopular wins him. He feels within his soul a mighty stirring; order is to be restored; wrongs are to be righted; the weak to be defended; the suffering to be relieved. So like the knights of old he fares forth not a sight-seer, but an Adventurer.

When Charles Sumner went to the United States Senate he was a young and lonely Pilgrim statesman from the Commonwealth of the Pilgrim fathers. He was not welcome in that august body,—a strange place always for a Pilgrim. And it is said that Colonel Benton, the veteran Senator from Missouri, greeted him, or more accurately accosted him with these words: "You have come upon the stage too late, sir. Not only have our great men passed away, but the great issues have been settled also." That is the Tourist mind. Let us visit the tombs of the mighty dead and the battlefields of the past. But the great men had not all passed away. Nor had the great issues been settled. Within a few brief years Abraham Lincoln had arrived upon the scene and our nation had been plunged into the mightiest contest of all its history, and Charles Sumner, the Pilgrim politician, had emerged as the majority leader of the Senate and one of the most powerful figures in Congress.

No one is saying today, not even the guides of the Tourist parties, that the great questions have all been settled. There are mighty questions, challenging questions, that stir the Pilgrim soul. There are great dreams of human well-being that summon the true lovers of humanity to go forth seeking to find the method by which the forces that surround us may be used to destroy the ancient evils that assail us. There are worlds to be discovered; worlds within us and worlds beyond us.

Lowell was a Pilgrim poet in his youth, but sometimes, alas, a Tourist poet in his age. And it is frequently the poems of his youth that still have prophetic power. Nowhere is this truer than in his "Crisis," even though the metaphors are mixed and the campfire should be a lighthouse.

"New occasions teach new duties; Time makes ancient good uncouth;
They must upward still, and onward, who would keep abreast of Truth;
Lo, before us gleam her campfires! We ourselves must Pilgrims be,
Launch our Mayflower, and steer boldly through the desperate winter sea,
Nor attempt the Future's portal with the Past's blood-rusted key."

LOWELL MASON: A SESQUICENTENNIAL SKETCH

LOWELL MASON was one of the most important and influential figures in the musical history of Boston during the last century. He appeared at the time when an old psalmody was passing into a well-deserved decay and when people were unconsciously waiting for someone to say, "Let us sing, and let us, as the psalmist says, sing a new song unto the Lord." So when Lowell Mason said, "Let us sing and let us learn to sing," he found a ready and waiting chorus. In his day he did a great deal more than anyone else to make good church music popular and to make popular church music good. "It cannot but be regarded," writes one of his brief biographers, "as an extraordinary exhibition of educational power that a man should sit in a choir gallery and carry a whole nation through a process of musical training." This may seem a bit of exaggeration yet it also can be well supported by observation of his achievements.

His birthplace was Medfield, Mass., January 8, 1792. His father was a country merchant and interested in a new industry then being developed—the manufacture of straw hats. Into this straw mold the father would gladly have shaped his son. His childhood, however, was spent in learning to play all kinds of musical instruments which came to his hand. He learned to play these instruments more by instinct than instruction, and at sixteen years of age he was leading the village choir and conducting singing classes in nearby communities. This gave him one of the most valuable of all his capacities—a combination of application and initiative.

A little story survives in the rather scant record one finds of his early life, to the effect that he was asked as a youth to conduct a band in a nearby village. When he arrived at the first rehearsal he found several instruments that were new to him. He artfully suggested that it might be well to leave them with him till the next rehearsal in order that he might tune them. During the week that intervened he had tuned them so far as it may have been necessary and he had mastered them, which was his real purpose.

When he was twenty years old he left his home, turning his back forever on the chance of a fortune in straw hats, and went to Savannah, Georgia, to make his own way. He found a place in a bank, aided by proper introduction. All his spare time, however, was given to his musical passion. His reputation had to some extent gone with him. He united with a Presbyterian Church and soon became its organist. But the habit of the years he spent at Savannah which contributed most to his extraordinary success was his assiduous effort to collect good church music. This served to add greatly both to his knowledge and his taste. He studied the works of composers like Handel, Haydn, Mozart, and Beethoven in order to find melodious passages which could be adapted with suitable words for the use of his church choir. He was fortunate also in finding in Savannah a musician with whom he studied and collaborated, by the name of Aber. It was through this process of collecting and studying that his self culture in music was largely achieved and material provided for the many publications of later years.

In 1827 he was invited to come to Boston to take charge of the music in three churches, serving six months alternately in each. The Hanover Street Church, of which Lyman Beecher was the minister, was the first to be served by this arrangement, and after that the Green Street Church and the Park Street Church. For this tripartite arrangement he was guaranteed two thousand dollars a year.

Soon after he began his work, the Hanover Street Church burned and a new church was built on Bowdoin Street. Meanwhile he became dissatisfied with the plan and asked to be released from it. He then took over the Bowdoin Street Church alone and supplemented his living by securing a position once more in a bank. Within a very short time he made the choir of his church famous far beyond the confines of Boston. It is said that pilgrimages were made, very often from a great distance, to hear the wonderful singing in the Bowdoin Street Church. It is doubtful if a more perfect union between pulpit and choir ever happened in a Boston church than when Lyman Beecher preached and Lowell Mason led the singing.

In 1826, just previous to his coming to Boston, Mason was in the city and gave an address on church music in the Hanover Street Church. This was on a Saturday evening, October 7. The address was repeated the following Monday evening in the Third Baptist Church. At the request of Lyman Beecher, Daniel Sharpe, and three others, B. B. Wisner, Jeremiah Evarts, and William Ropes, the address was printed. Even to this day we have hardly caught up with the ideas embodied in that address given nearly 125 years ago. He advocated the trained choir in place of professional singers, the education of children in music, the cultivation of musical appreciation and worship through music on the part of the congregation, and even the establishment of a chair in church music in theological schools. Undoubtedly this address had something to do with the invitation to come to Boston which followed so soon after its delivery. So again the door of his opportunity swung open.

Lowell Mason was a born teacher with the zeal of a propagandist, if

that term can still be used without reproach. He was also a constant student of music who enriched his mind with a wide range of reading, observation, and travel.

For a few years after coming to Boston he served as president of the Handel and Haydn Society. It was about this time that W. C. Woodbridge, the school geographer of that period, returned to America from an extended study of educational methods in Europe and began to expound the educational gospel of Pestalozzi. Mason soon became so interested in this theory of education that he withdrew from his connection with the Handel and Haydn Society and established the Boston Academy of Music and began to work toward the introducing of music in the public schools. His effort in training children in music and his final success in seeing it accepted as a part of public school education was the great and lasting achievement of his life. There is a dissertation at the present time, waiting to be published, which is an exhaustive study of the place that Lowell Mason held as the prime founder of musical education and training in our American school system.

It would not be an unfair characterization to call him the father of the children's chorus. When he was building his magnificent choir in the Bowdoin Street Church he wanted to strengthen the alto part. For this purpose he took six boys and trained them at his home until they could read the music and carry the part perfectly. Then, in his versatile way, he sprang them on the congregation with extraordinary effect.

The Boston Academy of Music was really the machine which he largely created for the purpose of making music a subject of general education. He worked out the organization, associated a number of influential people with him, and placed himself somewhat behind the scenes. Under the auspices of the Academy he trained choruses of children and gave concerts. This was something new and the effect was striking. This was a part of his untiring effort to reach his goal. He worked and taught without pay. He used the organization like a skillful lobbyist. And after seven years of unremitting effort he achieved his end. His strong ally was Samuel A. Eliot, then Mayor of Boston, who brought his potent influence to bear against the inertia and postponement so common in all municipal affairs.

In 1836 a memorial was presented to the Boston School Committee by the officers of the Academy, supported by a petition signed by many Boston citizens asking that music be introduced into the public schools. The Committee acceded to the request and designated four schools in which the experiment could be tried. Unfortunately the Committee made no appropriation for the experiment, a legislative dodge which is quite inherent in what we so fondly call just now the democratic way of life. To meet this situation he agreed to take one of the schools himself, the Hawes School in South Boston as it turned out, and to work without pay. A year later the Committee approved the plan, passed a series of resolutions making music a school study, laying down regulations for the time to be given and the money to be paid and placing the department in charge of Lowell Mason. Celebrating this achievement

the managers of the Academy referred to these resolutions, somewhat extravagantly to be sure, as the "Magna Charta of musical education in America"!

As he was in a large sense the father of the children's chorus, so he might be called the father of the music festival. With his zeal to teach he conceived the idea of holding musical conventions. These were at the start a kind of intensified and glorified singing school. They were begun in 1834 and became quickly popular. They were held first in Boston, and as the movement spread, carried to other places. These gatherings would continue for several days. There would be lectures on music and especially on the art of teaching, with constant rehearsing. And the assembly would very likely end with the singing of some great oratorio with a chorus sometimes of a thousand voices. Nothing that he did could have been so effective in spreading his influence. Many thousands must have gone home with never fading impressions of the beauty of such undying music. His particular aim in these gatherings and at the Academy of Music was to reach music teachers. It was said that in 1838 he had 134 music teachers enrolled in classes at the Academy.

In the general catalog of Andover Seminary his name appears at the head of a list of instructors in music. According to the record, Mason was there one year (1836-37) but it is likely that his connection was much longer than that, though probably it was not official. Sacred music had not been overlooked by the meticulous founders of the Seminary. Article 30 of the famous Statutes deals with the subject: "It is proper for those who are to preside in the assemblies of God's people to possess themselves of so much skill and taste in this sublime art as at least to distinguish between the solemn movements which are congenial to pious minds and those unhallowed trifling medley pieces which chill devotion." It was indicated that all students with tolerable voices should be instructed in the celestial art and that if any of the professors could teach it they should and that otherwise an instructor should be procured.

There was formed also at Andover very early an organization of the students known as the Lockhart Society. This continued for a number of years. The aim of the Society was the cultivation of music. The members gave concerts, provided for instruction in music, and received a small annual appropriation from the Trustees. They also charged dues and fines.

There is a record dated August 30, 1833, of a copy of Mason's *The Choir* having been received from the author with a request for a recommendation if they saw fit to give it. This they did later with due discrimination and with complete approbation.

In 1837 the annual report of the Academy expressed satisfaction that Mr. Mason could have a class at Andover comprising nearly all the students, adding that when future ministers can be thus interested in music a great improvement in this important matter can be expected.

In 1844, eight years after his first instruction at Andover, a beautifully inscribed Bible was given him by the students in appreciation of

his work. This at least would indicate that he visited the seminary over a period of years and exerted there a very large influence.

It is one of the curious accidents of fame that Samuel F. Smith when a student at Andover came to have Lowell Mason for a friend. It appears that in 1832 Mason had received some European and English collections of songs. He passed them on to Smith asking him to see if he could find any songs suitable for children that could be translated into English or to try it for himself. In glancing at one of the English books Smith discovered "God Save the King," as we know it. This led him to write a patriotic hymn of his own set to the pattern of the same metre, which he did as he related in less than an hour. He turned it over with others to Mr. Mason and forgot it. On the Fourth of July following, Mason had a children's celebration in the Park Street Church and there for the first time a great chorus of children sang what is now our "America." The position that Mason held later as the Director of Music in the Schools opened the door to the school children for the song and the school children opened the door to the nation. We all know the lines of Oliver Wendell Holmes on his classmate:

> "There is a fellow of excellent pith,
> Fate tried to conceal him by naming him Smith.
> But he shouted a song for the brave and the free,
> Just read on his 'scutcheon, 'My country of thee'!"

Nevertheless the young theolog so unexpectedly lifted to fame might have shouted in vain had not Lowell Mason given him an almost irresistible première.

Mason prospered by the royalties on his books. One of his collections of sacred music is said to have brought him over $100,000. And from first to last he published about sixty. He published *The Juvenile Psalmist,* the first book of sacred songs so far as we know in America for Sunday School children, and *The Juvenile Lyre,* the first book of secular songs—spelled *l-y-r-e;* the other spelling could claim no such originality. He knew how to get telling titles for his books: *Lyra Sacra, The Choralist, Cantica Laudis, Asaph, The Seraph,* were among the more alluring. For children and part songs there were *The Song Garden* in three volumes (as good as Stevenson's), *Little Songs for Little Singers,* and *The Glee Hive.* Many of his books passed through a large number of editions as they must have passed also through uncounted thousands of hands.

During his life he accumulated a very rare and valuable library of music. He purchased some collections outright and picked up a great deal in his travels in Europe. It had 830 manuscripts and 700 volumes on hymnology, many of them very old and rare. After his death the collection was given by his family to Yale University where it is kept as a special collection.

He was rewarded in his life with the dual blessings of both opposition and recognition, these two things so complementary to all high endeavor. In a brief editorial in the *Christian Century* (December 31, 1941),

bearing on the sesquicentennial this month, there is a statement that "musicians have a tendency to sniff at Mason in these days, and doubtless the celebration will hear many a learned exposition of his shortcoming." If this "sniff" is heard, which one may doubt, it will be an echo not from the musicians but from the musical critics.

John S. Dwight, who attained a position of considerable authority as a musical critic in the last century and who edited the *Musical Journal*, disparaged the work of Mason, and in the biographical notes in *Sursum Corda*, published in 1898, there is this curious sentence, relating to him: "Though holding for many years low views of music as an art he did for it a unique service in America." How one can render a unique service to something he holds in low esteem is not easily comprehensible. But to the musical critic the virtue of music is often a sort of intricacy which makes it uninteresting and unmoving to anyone except himself. Mason recognized pure and simple melody as a worthy medium of worship for the great heart of humanity. This is not a low view of sacred music. It is an exalted view, if one believes as Mason did that music is a universal art meant to stir the common emotions of mankind. It is often the real greatness of art to renounce all art and it was in this sense that Mason achieved the truest expression of his own musical art.

Great honors came to him from many sources and in 1855 the degree of Doctor of Music was conferred upon him by the University of New York, the first instance, it is said, of the giving of the degree in this country.

In most of the hymnals today in common use in our churches the American composers in the lead are Mason, Bradbury, and Hastings, usually in that order. Bradbury and Hastings were close associates of Mason and worked with him. In the blending of words and music so closely and familiarly that no one can put them asunder Mason is unexcelled. "Nearer, my God, to Thee" has been set to one of Dyke's tunes but our every thought of it is fashioned to Mason's "Bethany." "Blest Be the Tie That Binds" has hallowed the communion service to millions but whether it is sung to "Boylston" or "Dennis" it is Mason in either case. He wrote them both, the latter being an adaptation. Those two Sabbath hymns which many of us heard so often in our childhood, "O Day of Rest and Gladness," and "Safely Through Another Week God Has Brought Us on Our Way," are both in our memory set to his music forever. It was Mason who adapted Handel to that most lusty of our Christian hymns, "Joy to the World, the Lord Is Come." It is his music that is linked in our minds to the great missionary hymns, "Hail to the Brightness of Zion's Glad Morning" (the words of which were written by his associate, Thomas Hastings), and "Greenland's Icy Mountains."

The lofty strains of "Ariel" are his—"Oh Could I Speak the Matchless Worth"—and the stirring notes of "Laban," "My Soul, Be on Thy Guard," and also and in contrast the tender and perfect adaptation of "Naomi," "Father, Whate'er of Earthly Bliss Thy Sovereign Will Denies."

Hymns of the pilgrimage are always among the most beloved. He compiled the music to which we sing John Bowring's antiphonal song, "Watchman, Tell Us of the Night," and the old hymn of Watts, "Thus Far the Lord Has Led Me On," many of us will always associate with his "Hebron." "Uxbridge," one of his greatest hymns, rolls Watts' 19th Psalm with a sort of Gregorian grandeur, from which indeed it is taken. "The Heavens Declare Thy Glory, Lord," and the passion hymn of Watts which received such high praise from Matthew Arnold, "When I Survey the Wondrous Cross," is most familiar to multitudes in the moving strains of "Hamburg."

Ray Palmer's hymn, "My Faith Looks Up to Thee," is Lowell Mason's "Olivet." They are so blended for us that we could scarcely repeat the words without unconsciously intoning the melody.

Others could be added. They are not hymns where words and metre happen to match or are made to match. They are hymns where melody, metre, and words by fitness and use have become inseparably one.

In reflecting upon his career and achievement both in deeds and influence one can believe that the work he did as a bank employee was not without value to him. By this experience he learned what he needed to know, how to fit himself into an organization and to conform his habits to a system. This helped him to achieve what plenty of musicians have lacked—an appreciation of others and a subordination of the musical ego in the interests of coöperation.

He was gifted in his ability to find and win associates and friends and to work with them. That harmony which is said to be "the strength and support of all institutions" is doubly so of musical organizations. Harmony of sound accompanied by disharmony of temperament is like a high soprano off the key. The associates and supporters whom he found and to whom he entrusted his work in a common aim, make a long and imposing list, too long even to be started in this paper.

There was a kindliness about him, as absorbing interest in people that communicated itself like the melody of his hymns. One gets the moving picture of a man devout, warmly human, with an enthusiasm both for people and for music which was harmonized in the beauty of his spirit.

A student of music writing a thesis in college on his educational work, in a letter to Henry L. Mason, his grandson, said, "Working each day with the data of his life left me in an exalted mood." So ofttimes does noble character shine out through the prism of cold data. His real genius was not in great composition but in selection and adaptation of musical material and knowledge, and most of all in his unique combination of the Teacher and Leader, a rare and priceless gift. He was a sort of David, the sweet singer of our 19th Century Israel, who joined his swelling choruses with Gabriel to sing "in notes almost divine."

A MISSIONARY CREDO

Presented in Andover Newton Chapel, March 4, 1941

I SHOULD like to give expression as best I can to a faith I hold and in which I would live out the remaining days of my life. So I shall use without apology the creedal and personal term, "I believe," for it is a confession of a certain faith.

I believe that in the future, and not far distant, indeed within the next generation, there will come in the world a new and potent missionary movement which will take its place among the historic expansions of the whole Christian Era. I believe that already the stirrings of this new impulse are here, like the whispering wings of a dawning day, and he that hath ears may hear.

One reason why I think we ought to be greater students of church history is that the study of history in God—not merely God in history but history within the Will of God—reveals to us the great truth that again and again efforts to suppress Christianity have provided new means and new apostles for an advance of Christianity. This is as true today as it was when St. Paul wrote his letter to the Philippians and told them how seeming disaster had turned to the furtherance of the Gospel. For a generation and more the powers of this world have been closing doors to the Evangel and in vast areas persecuting and proscribing the churches of Christ. But when man closes the doors of opportunity, God opens His doors of divine sacrifice and grace, and the door that God opens no man can shut. And as the sensitive ear may hear the whisperings of the Spirit, so to the eye of faith the doors of heroic service are even now swinging open. Beyond them lies the unknown, but within the unknown stands the beckoning Christ.

I believe that scattered over the earth and hidden in the unnoted walks of the humble there are youth who tomorrow will be the Careys and Judsons and Moffats and Duffs and Livingstones and Boardmans of the new dispersion and the new rebuilding of the Church of the Living God. In our midst there may be someone who will be called and who will answer. For when He who is high and lifted up still cries, "Whom shall I send, and who will go for us," the dauntless one answers, "Here am I; send me."

I believe that this new movement will find the new motive and the new impulse for which the willing and expectant are waiting. If that earlier motive, rooted in the proclamation of a future salvation for the lost and all too often in a sectarian pride, has passed, it is in order that a new motive, more impelling and worthy, may take its place and send forth a new and flaming apostolate. And this impelling motive must be not that man's soul should be saved by Christ, but that man's spirit should be captured for Christ. For against the harsh outline of man's destructive denial of God's Kingdom there stands forth in a fresh and

radiant light the Son of Man seeking a new and world-wide allegiance.

I believe that this new missionary movement will not be in the interest of the names that separate but of the fellowship that unites. I believe that as our missionaries go to other lands the missionaries of other lands will come to America, which sadly needs them. I believe that more and more all missions will be seen in a unity of spirit, so that the same impulse that sends one man or woman into a rural field at home will send another into the jungles of Africa.

I believe that the genius of man that has turned to science and that has turned science into destruction will find new methods and discoveries of the Holy Spirit by which the Word of God will prevail against all the forces of evil. When the old missionary agencies upon which the churches have depended grow weak and die, faith will prove itself effective by spiritual invention and there will come a renewed and vigorous Church, as simple and primitive as the first Christians and as modern as the radio or a synthetic house.

This is no fancy for one who believes fully in Christ. For the Church must be missionary or die. And if the Church cannot be missionary in the old way it must be missionary in some new way, lest it perish from the earth and the gates of hell prevail at last. We need spiritual scientists and engineers and a new order—even a new race of missionaries. The day may come when there will be suicide squads for the Kingdom of God as well as for the battling nations of the earth—if for earthly kingdoms, why not for the heavenly? But behind them will follow an invincible host. And for the day of preparation there is still the grace that makes men strong.

Let us think of ourselves as the old Andover Society of Inquiry come to life again. We will inquire of one another and of God. In the beginning of the last century those Haystack students at Williams and the Brethren at Andover, saw stretching beyond them an unknown world—a world of great distances, separations and differences. Into that world they were resolved to go with no one as yet to send them. Out of their zeal was born the modern missionary movement of America. That was the unfading and glorious achievement of a mere handful of Christian youths.

I believe that in this century there will come a world penetration for Christ, a Sealed Brotherhood of His followers, who will go forth to restore Jesus Christ to the hearts of men and to scatter the leaves of that tree of Paradise which grows eternally for the healing of the nations.

SERMON AT TRINITY CHURCH, NEWTON CENTRE

At the Fiftieth Anniversary of Dr. Edward T. Sullivan (1941)

THIS event is one hardly to be matched in the history of any church anytime, anywhere. Even in Colonial days when the parsons settled down in their parishes for life—nothing like this could have happened often. It is unique. For fifty years a church has had the ministry of one rector and of no other. For fifty years one minister has had one church and no other.

Trinity Church and Dr. Sullivan. Dr. Sullivan and Trinity Church. In the ornate phrase of Daniel Webster—"Liberty and Union now and forever, one and inseparable." Dr. Sullivan, in his rugged independence, stands for Liberty, and Trinity Church, in its unbroken loyalty to its rector, stands for Union—one and inseparable.

I did not consult Dr. Sullivan about this service and about this sermon. To tell the truth, ever since I knew I was to be here, I have been careful to avoid him. I was fearful that if I saw him he would tell me, not what I was to say (he would never do that!) but that he *would* tell me what I must *not* say. He would tell me not to say much, if anything, about him. So I feared that if I saw him I would feel as though I had been subjected to an interview with the censor.

And you know very well that while I belong to his parish in the larger fellowship, and by way of my own choice and his acknowledgment, and while I recognize his spiritual authority, yet I am a Non-Conformist and I didn't want Dr. Sullivan to be putting any restrictions on me, even in his own pulpit. Today of all days I want to be free. I want to say what I think, and I propose to do it; and I want to say what I think you think as well. I don't intend to disregard wholly what I know are the instinctive wishes of this friend for whom I hold so deep affection—neither do I want to disappoint a congregation with whom I share that deep and universal affection. So I must strike a balance, so far as I can, between our affection and his humility. If I say more than he would like I can go to him when it is over and say, "I am afraid that I did talk about you a little more than you would have wished—but I was sorely tempted and you must forgive me." And if on the other hand I say less than you feel, you must know very well that no one can express adequately in words what this event means to us. If I only could, like the lines in the old hymn,

> "I'd vie with Gabriel while he sings
> In notes almost divine."

So I want to give you a text for Dr. Sullivan, say a little about him in the light of the text, and then pass on to the lesson which we should all take to heart. And the text is Isaiah 32:2. And if you ever make notes

in your Bibles, I wish when you get home you would write on the margin alongside the verse this notation: "Dr. Sullivan, June 8, 1941." That may remind you in days to come of this occasion. And these are the words: "A man shall be as an hiding place from the wind and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land." It is that last figure that I want to make the particular text. "A man shall be as the shadow of a great rock in a weary land."

It is, you see, a man of whom the prophet speaks. Not God, but one of His servants. That ancient prophecy does not fail. It happens—God be praised! It has happened to us. This servant of God has in our midst fulfilled this ancient prophecy. He has become through these long years and through his own spiritual stability like "the shadow of a great rock in a weary land."

There is a secret about all this that has come to pass, which is not entirely hidden. It rests in part in the fact that his help and strength have never been refused to anyone who has needed and sought them. God only knows how many have gone to him like fainting pilgrims in a weary land and have found a mysterious invigoration of spirit—imparted and mediated from this true servant of the Almighty.

I don't believe there is anything greater in human experience. It belongs to the mystic borderland of heaven and earth. It is a "Grace given to a chosen few who reach up and take the resources of God and make them available to us." Who is there that does not at times grow faint and weary? Who is there that is not sometimes overborne, discouraged, bewildered? And who, having found the support and the shelter of such a soul, does not thank God for a man who has become as "the shadow of a great rock in a weary land"?

There is a very common bit of cheap advice that is often given to people upon whom great demands are made. It is offered by the well-meaning friends who say, "You must learn to say no. You must spare yourself for the more important tasks. There is a limit to your strength as there is a limit to your time." I heard once of a man who never spared himself in the service of others. A friend remonstrated—"you will wear yourself out." "Don't you know," came the reply, "that is just what I want to do." Those who say, in the familiar phrase, "It is better to wear out than to rust out," speak often more wisely than they know. Some people, like some metals, rust out quicker than they wear out. If this counsel to say no were directed to what we may think of as the wiles of Satan, I grant it is excellent advice and all too often needed, and if anyone thinks Dr. Sullivan needs that, he is welcome to offer it. Some of us may recall the Gospel song we used to hear in our childhood. "Have courage, my boy, to say no." But if this learning to say no means *think* of yourself first, spare your strength, I am not so sure that it is good advice; and it has certainly been wasted for many years on Dr. Sullivan. He has never learned to say no. The only restriction I have ever seen him use is one that he shares with all the rest of us,—the common inability to be in two places at the same time.

Well! it hasn't killed him yet. This is no eulogy that I am delivering. This is just an anniversary, a very unusual one, which we are celebrating, yet only a milestone along his stalwart march.

There is something to think about here. There is a lesson to be learned. It could scarcely be more obvious. If our habit and aim in life is to shelter ourselves, we cannot be a sheltering strength for others. Little by little we make the fateful choice and find our place. We are among those whose first aim in life is to give such help as they can, or among those whose first aim is to get such help as they can.

We love this church building. But I want to distinguish between the church that is a material structure, and that Spiritual Church that is bomb-proof and indestructible—the unbroken fellowship of all who love and follow Christ. This church building, so chaste and lovely, is Dr. Sullivan's achievement. Here he stands today in the sanctuary where he made his dream come true. It will long endure we trust as his memorial. But it is not his greatest work. Let us remember that. It is this shadow of the great rock—this impartation of strength and healing, this constant outpouring of himself in the spirit of his Lord and Master. His imperishable work is in the souls of people made better by his life.

All the earth is today as a weary land. For man in the evil imaginings of his heart and the fiendish cunning of his hand, is turning God's good earth into an inferno. There has always been misery. It is a part of the common lot; but never before such organized misery. And if we are going to keep our courage and our faith, we must learn from such great servants of God and seek, so far as we can, to make our hearts like a little place of shelter in a weary land.

"Almighty, Thou who Father be,
Of me, of him, of all,
Draw us together, him and me,
That whichsoever fall
The other's hand may fail him not—
The other's strength decline
No task of succor that his lot
May claim from son of Thine."

Well, that is one lesson, and one open secret from his life. Let us take to heart one more—the great blessing of what I would call spiritual stability—a rock-like character. A man shall be as a rock. All these symbols of spiritual strength direct us to God and to His unchanging Purpose. The greatest servants of God are those who make us believe in a God in whom we can trust; and who help us to say like the Psalmist, "Though an host should encamp against me in this will I be confident." Dr. Sullivan helps us to be confident in God.

We must not confuse the Defense Program of the United States with the Divine Purpose of God. This is a warning for every true Christian. We have come upon evil days, and in our terrible dilemma we cannot choose, alas! between the good and the bad. We can only choose between evils, a greater and a lesser evil. Nevertheless if we hold to our confidence

in God and His Purpose we can keep within our souls the unsurrendered citadel of our faith. When we pray as we do, "Thy will be done," we are not simply voicing a petition. We are declaring a truth. We are stating fact. God's will is done. It is being done today. For God's will is also like a mighty rock. And man can find peace like a shelter when he rests in the Will of God and man can crash his life against it. And today man is crashing himself against the Will of God and he must, until he learns to submit himself to that Will and so at last find his peace even amid the very ruins of his cruelty and folly. And we read the Will of God best in the lives of those who do His Will and who declare it. In the evil day they stand secure and help us keep our faith.

Some of you, I have no idea how many, have heard and known Dr. Sullivan all your lives. As long as you can remember he has been right here—you have passed from infancy to childhood, to manhood, to womanhood, to parenthood. He has baptized you, married you. He has ministered to you in the hour of your sorrow. Through all your life you have had no other pastor and you have never had and never can have a truer friend. And all through these years that great resonant voice of his has been ringing out, both here and, summer after summer, in St. Paul's. For fifty years he has preached for human need the power of the Omnipotent. What a record! So we meet today and pause to thank God for this long and faithful ministry and for this great-hearted servant of Christ. He has been to us and to a multitude so vast that only God can number them "like the shadow of a great rock in a weary land."

We will take to heart this lesson—we will seek to make our lives a shelter for the weary as we remember what he has done for us. And behind the sure dependence we have found in him, we will see, as in the familiar statue of Phillips Brooks at Trinity Church, Boston, the Christ who has made him strong and willing.

Thus in the word and the life of the under shepherd we catch a glimpse of the Good Shepherd Himself and hear His voice above all the noise and fury around us. "Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me for I am meek and lowly in heart and ye shall find rest unto your souls."

The Shadow of a great rock in a weary land. God bless him and his home!

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DEMCO

and bravely do thy part.

God's justice is a bed where we
Our anxious hearts may lay,
And, weary with ourselves, may sleep
Our discontent away.

For right is right, since God is God;
And right the day must win;
To doubt would be disloyalty,
To falter would be sin.

These stanzas, selected from Frederick W. Faber's great hymn, were read by President Herrick in his Last Chapel talk on May 29, 1941.

EVEL
ONE

Andover Newton Theological School

Bulletin

Dean's Letter
and
Book Reviews

Newton Centre, Massachusetts
December, 1946

THE ANDOVER NEWTON THEOLOGICAL SCHOOL BULLETIN

VOL. 39 December, 1946 NO. 1

THE ANDOVER NEWTON THEOLOGICAL SCHOOL BULLETIN is issued by the Andover Newton Theological School at Newton Centre Branch, Boston, Massachusetts, four times a year, December, February, April and June. Entered as second-class matter December 22, 1908, at the post office at Boston, Massachusetts, under the Act of July 16, 1894.

THE ANDOVER NEWTON BULLETIN

THE School has issued a quarterly bulletin in December, February, April, and June for nearly forty years. By postal regulations these bulletins must be published four times each year and mailed at these specified intervals. No issue may carry paid advertising and the word *Bulletin* must appear conspicuously on the title page of each number.

Except for these formal postal regulations, the Bulletin has had a wide range of possibilities. One of the issues is always the annual catalogue number of the School. The other three numbers have included everything from photographic views of the Hill to bibliographies of best books. Sometimes an issue has suggested that the editors at the last minute threw together a dozen pages of miscellanea against the deadline for mailing, but ordinarily the Bulletin numbers have served to keep the School and its alumni mutually informed.

The Bulletin Committee for 1946-47 believe that our readers look forward to these bulletins for information about the School and for suggestive indications of how the theological winds are blowing on the breezy academic heights. We propose therefore to make this year's issues of as complete alumni interest as possible. In general we are attempting to present a variety of material in the hope that each reader will in the course of the year find something of particular interest and significance to him.

The four issues will comprise the following subjects:

December Number:	Letter from the Dean and Book Reviews
February Number:	Annual Catalogue
April Number:	Pictorial Views of the Hill
June Number:	Commencement and Alumni News.

RICHARD D. PIERCE, *For the Committee*

APPOINTMENT OF DEAN DABNEY AS ACTING PRESIDENT

On June 24, 1946, the Executive Committee of the Board of Trustees of The Newton Theological Institution appointed Dean Dabney as Acting President of Newton. This appointment, by reason of the agreement between Andover and Newton, carries with it *ex officio* the Presidency of Andover Newton.

Since Dean Dabney has been President of the Faculty of Andover Seminary for fifteen years, he is now thrice a President — of Andover, of Newton, and of Andover Newton — the Dean of Andover Newton and Bartlet Professor of Sacred Rhetoric on the Associate Foundation in Andover Seminary. Despite this multiplication of academic titles, President and Dean Dabney is still the kindly and thoughtful friend and counsellor, whom we all know and love.

We include herewith a letter from Howard W. Cole, Esq., President of the Board of Trustees of Newton, addressed to the Faculty and Students at the Opening Convocation in September and expressing informally and yet officially the attitude of the Newton Trustees in making this appointment.

To the Faculty and Students of Andover Newton Theological School

Dear Friends:

It is a happy privilege to extend this word of cordial greeting and warm welcome to Dr. Dabney on this occasion when he officially opens the school year in his new capacity as Acting President. My only regret is that it is impossible for me to be present personally and to meet with you and him at this opening service.

You and I have known Dr. Dabney as a sincere friend, a fine administrator and a Christian statesman. I am sure that in the days which lie ahead we shall come to realize more fully his many fine qualities and shall see splendid progress in the School under his leadership. In behalf of the Board of Trustees of Newton Theological Institution I welcome him most cordially to his new office and commend him most heartily to you who are the faculty, student body and administrative personnel. All of you, I am sure, will afford him your complete coöperation and enthusiastic support.

It is a signal satisfaction to me personally that Dr. Dabney has received the honor of this designation, and that his selection has met with such unanimous approval. My best wishes to you all.

Sincerely yours,

Howard W. Cole

A LETTER FROM THE DEAN

To the Alumni and Friends of the School:

Any review of the happenings on the Hill since last commencement should begin with certain important events which could not be reported in the special alumni issue of the June Bulletin. Reference should be made to the unveiling on Alumni Day of the two bronze tablets which hang on the chapel wall on either side of the front entrance. One is in loving memory of Francis Howard Rose, Newton '12, the Baptist missionary who met a martyr's death in the Philippines; the other in honor of two of our chaplains who gave their lives in the service of their country, Ernest Warburton Stewart Macdonald, Andover '39, and Dietrich Felix Eberhard Rasetzki, Andover '41. Those who attended will long remember the impressive service of dedication.

The testimonial dinner for Dr. and Mrs. Herrick held at the Harvard Club in Boston on the evening of June 13th was a significant occasion. The chaplain of the evening was Dr. M. R. Boynton, Vice President of the Andover Board of Trustees. Addresses were made by Chief Justice Field, Dr. J. Edgar Park, Rabbi Joshua L. Liebman, the Honorable Sinclair Weeks, Mr. Harry G. Stoddard and myself. Dr. Herrick responded for Mrs. Herrick and himself. The climax came when Mr. Howard W. Cole, President of the Newton Board of Trustees, announced the gift of a new Hydra-Matic Oldsmobile for the guests of honor. For once Dr. Herrick was speechless, or practically so.

Later in the month at a faculty tea at the Dean's House an arm chair and bookcase were presented to the Herricks. The participation of some eighteen of the faculty children heightened the joy of the occasion. The comment of Dr. Berkeley comes to mind, "The children of Zion must increase."

There was no regular summer school on the Hill as in war time. Nevertheless we found ourselves happily involved in three significant summer projects. In coöperation with the Massachusetts Council of Churches, Andover Newton provided the faculty for a three weeks' school held at the Old South Church, Boston. Dr. Hazelton gave a course on Worship, Dr. Ruth Richards Miller on Religious Education and Rev. Horace McMullen on Radio Preaching. For the third successive year the Summer Service Group, sponsored jointly by the School and the Boston City Missionary Society, was given special training in social work and week-day religious education in 27 churches in the Greater Boston area. Eighteen young women from various colleges

were enrolled and made their summer home at Chase House. As usual, Dr. Guiles supervised two six-week periods of Clinical Training at the Boston City Hospital and had in each section a dozen seminary students, graduates and returned chaplains. Due to the expressed interest of the American Association of Theological Schools in student psychometric tests such as we have here, the Earhart Foundation has made a special appropriation for further exploration in this important field. Rev. John Billinsky, Protestant Chaplain at the Boston City Hospital, is now visiting the various seminaries as our representative to confer with leaders and students concerning present achievements and future possibilities in testing.

Fewer conferences were held here this summer than in previous years. Due to the removal of war-time restrictions, Wellesley College and Northfield, for example, were able to care for their constituencies which had previously turned to us. Nevertheless the Pilgrim Fellowship came to the Hill in two large groups, and the Vacation Church School provided for Newton children. In early September the annual fall retreats of Baptist women, laymen and ministers brought large delegations to the Hill.

The prudent management of Dr. Herrick and the Newton Trustees made possible extensive renovations this summer and fall. In the rear of Farwell Hall, for example, the parking lot has been enlarged and graded. The third and fourth floors of Farwell have been turned into suites for married students, most of whom are GI's. The housing situation, however, is still acute, particularly for couples with children.

Although we knew in June that a large fall enrollment was indicated, we were somewhat surprised when 70 new students appeared. At the present writing Dr. Tuck, the Registrar, reports that we have 141 students enrolled, of whom there are 16 Graduate Students, 26 Seniors, 30 Middlers, 31 Juniors, 16 Unclassified. Ten are enrolled in the Religious Education Department, 6 are Auditors and 5 are reciprocal students from affiliated seminaries. There is also one student on the Turner Fellowship. There are 62 students from New England, 16 from the East, 23 from the Midwest, 17 from the South and 6 from the Pacific coast. In addition, there are 15 students representing Canada, China, Cyprus, Estonia, Germany, Japan, Latvia, the Philippines and Scotland. Of particular significance is the presence of the four men from the Baltic States who hope to return when full religious liberty is restored to their countries. As Mr. Smith has reminded us in his news sheet to interested friends, the presence of 77 married students indicates the need for the new Frost House. We are impressed by the

quality of the present student body and by the seriousness of purpose that characterizes most of them.

Orientation Week for the Juniors moved along as usual. In addition to the lectures and social periods, there was a motor trip to nearby historic spots. Features of the regular school opening were the communion service conducted by Dr. Herrick and myself and the first chapel led by Dr. Berkeley which recognized the interim administration. The presence of Dr. Donovan at this recognition service was warmly appreciated. The Greene Lecture was given at the opening Convocation by Dr. Wesner Fallaw, new Professor of Religious Education. This address was published in the *Christian Century* of September 25th under the caption "Atomic Apocalypse," and has provoked wide discussion.

There are 19 on the teaching staff this fall. In addition to the regular Faculty, we have Dr. Raymond Calkins in Senior Homiletics, Dr. Herrick in Senior Pastoral Leadership and Dr. Liebman in Jewish Philosophy. My own classroom contacts are kept in Junior Homiletics and a Practicum for Student Pastors. Ewald Mand, Newton '34, here with his family from Estonia, is teaching a course in European Christianity. Mr. Mand is making a real contribution to the life of the School and is in constant demand for outside lectures and addresses. After considerable delay and anxiety, Dr. Gezork finally received his orders from Washington and left on September 26th for Germany, there to serve as Chief for Evangelical Affairs in the American Zone. Space does not permit of extended comment on his reports of tragic conditions abroad. Mrs. Ives resigned in June and is now doing relief work in France. Her absence is deeply felt, particularly by those of us charged with placement and field work supervision. We regret that no opportunity was given for some adequate recognition of her work here for the past ten years, but quite a few faculty members gathered to bid her godspeed before she left. After teaching for 26 years, Dr. Arbuckle felt obliged to give up his classroom work this year. This is a severe loss, felt by all and particularly by the new students who had heard of his famous courses in Story Telling and The Use of the Bible in Preaching. Dr. Brush keeps the Poetry Club alive. Dr. Yarbrough teaches Senior Speech one day a week. New books by Professors Hazelton, Ferré and Minear have recently been published, reviews of which appear elsewhere in the Bulletin. We eagerly await the appearance of Dr. Fallaw's new book, *The Modern Parent and the Teaching Church*. A word should be said concerning the effective work of the new dietitian, Mrs. Lamb, who, in spite of difficulties, manages to feed the large student body and also numerous outside groups.

An Extension Course held on the four Wednesday evenings of October brought to the Hill 50 ministers, laymen, organists and choir directors. For the ministers Dr. Calkins lectured on *How To Prepare Sermons* and Dr. Pierce on *Four Colonial Ministers*. For the laymen, Dr. Berkeley gave his course on *The Gospel of John* and Mr. Mand on *European Christianity Today*. For organists and choir directors, Mr. Maclean lectured on *How To Improve Church Music*, and Dr. Hazelton on *What is Public Worship*. Mr. Scammon was the efficient dean. Here is something that might well be done every year, including as it does the values of the old Pastor's Course and widening the scope to include other church workers.

Many of you attended the Fall Convocation which filled Noyes Hall with alumni, students and friends. Great satisfaction was expressed with the English Lectures on Preaching by Dr. Paul E. Scherer, and the Hyde Lectures on Missions by Dr. Kenneth S. Latourette who later gave the remaining four lectures of the series, all of which were well attended. The Faculty Committee on Lectureships is happy to announce that the English Lectures for 1947 will be given by Dr. Charles W. Gilkey, and in 1948, by the new minister of the Riverside Church, Dr. Robert F. MacCracken. Space permits only a passing reference to other special chapel speakers such as Dr. William Axling, Dr. Edwin A. Bell, President Binns of William Jewell College, President A. D. Beittel of Talladega College and Rev. Jitsuo Morikawa of the First Baptist Church, Chicago.

Through the courtesy of the Boston City Missionary Society, the Junior Retreat was held this fall at Farrington Hall in Lincoln, where the dormitory accommodations, social halls and dining room afforded ample space for our various meetings. Here the Juniors and Faculty Advisors spent two days of fellowship, work and worship. Panel discussions on seminary life and Christian vocation produced valuable findings. The fireside hour and communion service strengthened our spiritual commitment. At the closing session class officers were chosen and future plans made. We hope to have similar retreats during the year for Middlers and Seniors.

Some report is due the alumni concerning important changes to be made in the curriculum beginning next year. It is one thing to "tinker" with a curriculum as academic opportunists; it is quite another thing to approach the task with a sound philosophy of education. We hope we have done the latter. The original impulse came from the thorough study made of the seminaries connected with the Northern Baptist Convention by Dr. Hartshorne and Dr. Froyd which, by the way, has

been used by Congregational leaders. After this report was issued, the Faculty studied it very carefully and invited Dr. Froyd and Dr. Hartshorne to meet with us to talk over our particular situation. This discussion gave added significance to the work of a special committee on curriculum of which Dr. Minear was chairman. This committee made a further report at the June faculty retreat at Dr. Guiles' farm. Certain changes were suggested and the committee formally organized. The final report was made at a fall meeting of the Faculty and was unanimously adopted. It has since been approved by both Boards of Trustees. The next issue of the Bulletin will be the Catalogue and there you will find the new curriculum.

Let me suggest just here certain main aspects of the proposals for which to look. You will note that the mornings are given over to the basic courses in Bible, Church History and Theology, which have been extended from three to four semester hours a week. The afternoons are reserved for the practical courses with seminars and workshops in Homiletics, Religious Education and Worship. A day is given to Clinical Training. Wednesday mornings are free to provide for a convocation, tutorial work and student-faculty conferences. The study week will be somewhat extended and the entire course will require four years. The field work for Juniors will be limited to religious education positions, thus reserving student pastorates for upper classmen. There is enough elasticity in the plan to allow for the needs of certain students. Most student pastors have already discovered that a four-year course better enables them to do justice both to their parish and classroom work. We believe that this new plan will remedy the fragmentary and disconnected program of study so often characteristic of theological education, and will give unity and comprehensiveness to our seminary course.

The observance of Trustees' Day, inaugurated by Dr. Herrick, brought both Boards to the Hill on November 13th. After their separate meetings, the Trustees joined faculty members and students in a five o'clock service in the chapel where Dr. Albert Peel of London gave the Southworth Lecture. Music was furnished by the male chorus under the direction of Ralph Maclean, and by our two Estonian artists, Mr. Kangro, violinist, and Mr. Raid, cellist. At the supper hour remarks were made by Dr. Fallaw and Mr. Mand. A special Trustees' Day issue of our school paper, "The Hill View," brought forth words of commendation and two gifts of $5.00 each which will help defray the expense of printing the paper, which previously boasted merely a mimeographed sheet.

We are just completing an intensive program of Home Visitation Evangelism under the direction of Dr. Walter E. Woodbury, Secretary of Evangelism of the American Baptist Home Mission Society. Dr. Woodbury, Newton '11, has this to say, "This week Andover Newton has made a significant advance in theological training. Securing the co-operation of 4 nearby churches 35 students, each teamed with a layman from one of the churches, have given 3 evenings to clinical training in Home Visitation Evangelism. They interviewed 359 people and secured 144 decisions for Christ and the Church. This taste of victory in following Christ's own method in winning disciples should prepare these young ministers to lead their churches in successful soul-winning."

The problem of student placement and supervision has yet to be solved. No one took the place of Dr. Merritt when he retired and the position vacated by Mrs. Ives has not been filled. This throws a heavy burden upon the administration. I am very happy to report, however, that under the leadership of Dr. Fallaw, the work is being well done. With the help of Miss Hodder, the new secretary in the Dean's office, Dr. Fallaw has been very successful in placing students in 52 religious education positions and in keeping a record of their work. In addition to office conferences with the students he has begun a systematic visitation of their fields. The location of men in student pastorates has been my assignment, and at the present time 51 have been called to churches. The few available student ministers left are now in process of being placed. This could not have been done without the help of Mrs. Mirick whose knowledge of churches and students has been invaluable. She has cheerfully undertaken this assignment in addition to her many other important duties as secretary in the President's office. I am grateful also to Dr. Herrick, who has not failed to respond to any call for help. Various members of the Faculty have volunteered to join Professor Shaw of the Speech Department and myself in visiting all these student churches during the year.

The two Alumni societies are now planning their mid-winter meetings. The Newton Alumni Association meets on December 2nd at the First Baptist Church in Boston, the speaker being Dr. William J. Pinard of Boston University. The Andover Alumni meet on December 9th at the Old South Church, Boston, the speaker being President James B. Conant of Harvard University.

Plans are in the making for a house party for prospective students here on the Hill December 27 and 28. You will hear more about this at the mid-winter alumni meetings. We depend a great deal upon you alumni in this important business of recruiting.

During the second semester several new lecturers will join the Faculty. In the absence of Dr. Gezork, a course on The Christian World Mission and Ecumenical Christianity will be given by Dr. Daniel J. Fleming, formerly of Union Seminary. Our old friend, Rev. Kenneth C. MacArthur, will teach Rural Church. A course in Sermon Making will be taught by Dr. George M. Gibson, the new Secretary of the Congregational Publishing Society. Dr. Gibson, who lives in Newton Centre, gave a similar course at McCormick Seminary when he was pastor of the United Church in Hyde Park, Chicago. Rev. Horace M. McMullen, Andover '38, will give some lectures on Radio Preaching.

This letter has been written at the request of Dr. Pierce, editor of this issue of the Bulletin. It is designed to inform alumni and friends of what has been happening on the Hill since Dr. Herrick's retirement. No interim administration is ever completely satisfactory, least of all to the one most involved. We hope, however, that we are not marking time. Whatever progress is being made is due largely to the coöperative spirit of those who love Andover Newton — Trustees, Alumni, Faculty, Students, fellow-laborers in the offices, workers in the buildings and on the grounds, and a host of friends who cherish and support the School. For myself, I am discovering anew the reality of Christian fellowship to which we so often refer on the Hill. Here we are one in Christ, regardless of race, station or color. The extension of this fellowship throughout our broken and divided world is the task to which we are committed. Our work shall be judged by the measure of our obedience to this divine imperative.

Dr. and Mrs. Herrick join Mrs. Dabney and myself in sending New Year's greetings to you all.

Faithfully yours,

VAUGHAN DABNEY

The Dean's House
Newton Centre 59
Massachusetts
December 1, 1946.

BOOK REVIEWS

THE BIBLE

Ancient Records and the Bible: A Survey of Archaeological Evidences in their Bearing on the Integrity of the Historical Narratives of the Bible. Part One, The Old Testament. By J. McKee Adams. Nashville, Broadman Press, 1946. 397 p. $3.75.

Dr. J. McKee Adams, Professor of Biblical Introduction at The Southern Baptist Theological Seminary (Louisville) from 1924 until his sudden death in 1945, was widely known and loved in Southern Baptist circles. Twelve years ago he published *Biblical Backgrounds,* a work on Biblical geography which has had wide use in Southern colleges and seminaries. He had completed the manuscript of *Ancient Records and the Bible* before his death, and his two fellows in Biblical Introduction put it into final shape.

The book covers that section of archaeological work in the Near East which bears on the Old Testament. Dr. Adams made many personal visits to these sites, although I do not know that he ever participated in a scientific expedition sponsored by a university or museum. He covers the records of Egypt, Mesopotamia, Asia Minor, Syria, and Palestine, with thoroughness, but in non-technical language. Then there is a chapter on " Archaeology and Criticism," another on chronology, and seven which follow the order of events in Hebrew history from patriarchal days through the return from exile. Eighty-eight illustrations, mostly two on a page and many doubtless from the author's collection, are supplemented by several maps and drawings by a student of Dr. Adams. The end papers contain a two-page map, " Ancient World Centers." Two tables of dates, four and a half pages of (unannotated) bibliography, eighteen of references (with some helpful additional material supplementing the text), and the index close the book.

In the Preface the statement is made that probably no recent author in this field would claim that his work is definitive. That is probably true. However, my own opinion is that Finegan's *Light from the Ancient Past* (see the review below) is, for a decade, say, a definitive book. Dr. Adams never saw that book, let us state in fairness to him.

This is a difficult book to review. On the favorable side the following points should be noted. The author has read and travelled widely; he has accumulated a vast amount of information on Biblical archaeology. There are some helpful charts, as, for example, the one which

shows the mound at Bethshean together with the dates represented by the various levels. The jacket is an attractive map with round inserts of photographs of various sites, lines from which impinge on the Bible. Among the illustrations are some of famous museums, which the present reviewer has not often found in books on archaeology. Furthermore, Dr. Adams' viewpoint — that of letting the Bible speak for itself first of all, without prejudice on the part of the reader — is a wholesome corrective to the attitude which doubts all statements until they are proved correct.

However, the book cannot compare with Finegan's *Light from the Ancient Past*, either in objectivity, illustrations, or scope. One feels that the author has too many presuppositions which he is very eager to find validated. It is hard for the present reviewer to feel that the narratives about the patriarchs and the conquest of Canaan are in all probability practically contemporary records (pp. 5, 6, 263). One cannot be quite sure about his final decision regarding J, E, D, and P. The thought of locating Eden does not make any appeal (p. 12). We do not feel that questioning of the pre-patriarchal and patriarchal accounts will "prove subversive of the whole Old Testament" and be "a fatal blow at every claim of its credibility" (p. 141). We do agree that we need more light, not more conjectures (p. x). Too much is claimed for the Spartoli Tablets on p. 146; the qualified statement in the notes on p. 370 should be in the main text. (It is very much to be wished that much of the material in the appendix might have been incorporated in the body of the book; it is inconvenient to keep turning back, and the lazy reader, not doing so, will miss some valuable material.) One is not sure that Dr. Adams would not have revised the book before publication had he lived, to avoid the quotations from his former books and the extensive quotations from the works of others.

One ought to read in the field of Biblical archaeology with at least two modern texts at hand, one supplementing the other (we assume the Bible will be there). Finegan's should be one. Adams' might be the other with its wholesome warnings against too late datings, if one is on his guard because he is reading the work of a good man who has a little too much of an axe to grind.

JOHN H. SCAMMON

An Outline of Biblical Theology. By Millar Burrows. Philadelphia, Westminster Press, 1946. 380 p. $3.50.

An Outline of Biblical Theology should be of special interest to our Alumni, for in its preparation Millar Burrows had the minister par-

ticularly in mind, and the director of religious education. The book will have added interest for our Alumni who are Brown men, some of whom studied under the author. The book is dedicated to Henry Thatcher Fowler, who for many years was the distinguished professor of Biblical Literature at Brown.

Of the author's scholarly competence one has no need to speak. Since 1934 he has been Winkley Professor of Biblical Theology at Yale.

The book deals with the fundamentals of biblical religion. It ranges over the Bible and gathers under the various headings, such as God, Christ, Man, Sin, The Way of Salvation, a wealth of Scriptural references. The historical point of view is employed, thus showing " growth, structure, and relationships of ideas and practices " and making clear " the proportions and relative importance of the various elements of religion."

In the fullest sense this is not a Biblical theology, but rather an outline of the main ideas of the Bible. It indicates the starting point for further study and as such will make a valuable contribution to anyone who will use it as the author intended it to be used.

RUSSELL C. TUCK

Light from the Ancient Past; The Archeological Background of the Hebrew-Christian Religion. By Jack Finegan. Princeton, University Press, 1946. xxxiv, 500 p. $6.00.

The Re-Discovery of the Old Testament. By Harold H. Rowley. Philadelphia, Westminster Press, 1946. 7, 314 p. $3.00.

These two volumes complement one another for those who would use the Old Testament with truer perspective and deeper understanding. The place and value of the Old Testament in Christian preaching today should call the ministry to a fresh, a deeper concern and study. We have suffered from two dangerous procedures which end in sterility. On the one side are those who with condescending sophistication lightly dismiss the Old Testament as ancient, primitive, inferior, if not anti-Christian, while others pick and choose portions with violent hands of free interpretation undisciplined by any historical sense. In between are many who are confused and uncertain, although they feel strongly that the Old Testament is really an essential part of God's revelation. In these two books every type of Christian minister can find help, provided he is willing to do a great deal more than superficial reading.

Light from the Ancient Past by Finegan is " a connected account of the archeological background of the Hebrew-Christian religion "

from 5000 B.C. to A.D. 500. It brings together in readable form this long story. The material is well organized, well furnished with maps and 204 well chosen, excellently reproduced illustrations. The diligence and thoroughness of the scholar are in evidence in the careful documentation of the material. Herein one can follow the stages of culture from their earliest beginnings down through the early centuries of the Christian church. So acquaintance can be had with the successive situations in which God's revelation was made.

The amazing productivity of recent archeology has furnished rich fields of illumination which the present-day student of the Bible must know, not as proof material of this or that, but for a deeper comprehension of God's ways as He was at work in that ancient world. This book carries one into the wider dimensions of what is recorded in the Old Testament. Hebrew history becomes, as it really was, world history. The choice of one people comes clear in the setting of its intimate relationship with all peoples. Finegan carries us along the successive stages of the ancient cultures with a masterly handling of the vast learning of archeology for comprehensive understanding. His judgment in selecting the significant and clarity of statement make him a good guide for those who do not possess expertness in this field. To those who would follow out the story into more detail the notes and references to authorities furnish plenty of valuable leads.

The *Re-Discovery of the Old Testament* does that which is not done in the range of Finegan's purpose, and, therefore, furnishes a valuable help beyond the work of the historian but in fullest coöperation with the work of the archeologists.

H. H. Rowley, a British Baptist, is a name which has grown steadily in stature in recent years in a succession of books and articles on the Old Testament. This volume is the ripe fruitage of all that previous work. A minister, a missionary in China, a theological professor, an expert in the whole field of the Old Testament, Dr. Rowley has none of the narrow interests of restricted specialization but yet he possesses the authority of master in a given field.

This volume encompasses the wide range required in present-day Old Testament scholarship. There is thorough knowledge of the work of archeology and also of the field of Old Testament theology. The rediscovery of the Old Testament is presented as it has been made the wide gamut of present-day interest. He has set up his ladder upon the old volume and his angels ascend and descend. Knowing the rich earthy work of the spade and the richly penetrating work of the Old Testament theologians, he is able to use both and keep them properly

coöperative. We are not left in the mere story of cultures and cultus, of empires and literature, interesting as they may be. Nor are we abstracted from these actualities of history. Each element is made to function in fruitful teamwork. The Old Testament does not become a merely interesting story of ancient days, nor a mere source of chosen proof texts for preconceived opinions. The Old Testament is clarified and unfettered for what it claims itself to be — the revelation of God in word and deed in the context of man's long ongoing experience through many cultures and empires.

In the study of the Old Testament we are in danger on the one hand of the historian without a theology and on the other hand of the theologian who neglects to be a thorough historian. Rowley keeps the balance. He is in no way a middle of the road compromiser but is a comprehensive scholar who brings to the study of the Old Testament the whole range of Christian concern and discipline.

For our day a fresh study of the One God of the One World is greatly needed. In Chapter V of this book and in a chapter of *The Missionary Message of the Old Testament*, Rowley has given pertinent, illuminating exposition of this topic. The term "monotheism" has a great disadvantage. It is a Greek philosophic term designating a concept arrived at by the processes of reasoning along orderly logical steps. In the Old Testament the knowledge of God as the One and Only comes through God's act of confronting man and declaring to man His Presence as the sole divine reality. Such is the unique character of the great passages in the Second Isaiah. This unique, revelatory fact should be made central in the exposition of the Old Testament. It would strengthen and clarify Rowley's excellent treatment. This book is not one to read through and drop. It is the kind that will repay study and meditation over a period of time.

JAMES P. BERKELEY

The River Jordan. By Nelson Glueck. Philadelphia, Westminster Press, 1946. xvi, 268 p. $3.50.

Here is a book about which one can be justifiably enthusiastic. First, a word about the author, Nelson Glueck. His acquaintance with Palestine began nearly twenty years ago. For a period of several years now, Dr. Glueck has been released from his duties at the Hebrew Union College, Cincinnati, where he is professor of Bible and Biblical Archeology, to serve as Director of the American School of Oriental Research in Jerusalem. Among the interesting sites at which he has

directed excavation is Ezion-geber, Solomon's port on the Red Sea. As a result of a painstaking study covering some decade and a half, Dr. Glueck is recognized as the outstanding authority on the archeology of Transjordan. Here we have an expert writing authoritatively yet with a simplicity and charm which will make the reading of this book a memorable experience.

The publisher, The Westminster Press, is deserving of a hearty word of praise. The book is a delight to the eye — a beautiful piece of printing. The more than one hundred full page illustrations which the author has skillfully chosen further enrich his text.

The River Jordan is referred to in the sub-title as the earth's most storied river. The river's course is traced, in eight chapters, from "The Jordan Rift" through "The Lake District," finally to "The Plains of Moab."

One realizes something of the mood of this book in the author's Foreword where he speaks of it as "an expression of wonder at the majesty of the Jordan." Along its banks and in adjacent lands, Judaism and Christianity developed. Why, one cannot adequately answer though our understanding may be increased. "And so it is that we study the Jordan with astonishment and awe, for there, to use the language of religious experience, miracles were made manifest."

RUSSELL C. TUCK

Introducing the New Testament. By A. M. Hunter. Philadelphia, Westminster Press, 1946. 123 p. $1.00.

Most of the things I want to say about this book are very favorable. First, anyone who wants to get his church members interested in the New Testament will find this a little treasure-house of information. It would be hard to find so much in so little space for so few pennies. Again, the material is up-to-date, yet untechnically stated. Hunter's purpose is to give the results of the best modern scholarship, but in the language of John Smith. (Interestingly enough, the author, an ex-New Testament professor at Mansfield College, Oxford, is now a parish minister.) He has a flair for vivid writing, with rhymes, catch-phrases, anecdotes, modern equivalents for ancient words. Once more, while the book is popular, there are excellent summaries of the thought of Romans and Philemon; and a vivid and stimulating paraphrase of Philippians. Two good indices and a bibliography which includes such a book as Dodd on Romans (for the layman, remember) close the book. What is more, Hunter does not dodge the difficult questions like that of the speeches of Acts.

On the other side, one examines the book for several moments before he finds out that thirteen books, or almost exactly one-half, are omitted. Also, we thought that Cadbury's work on Luke-Acts had just about discounted the theory of medical language therein. One also wonders what attitude Hunter takes toward the matter of *ipsissima verba* in John 13 - 17; it looks as if his reply is affirmative. Has he, too, glossed over the differences between Acts and the Pauline epistles on the Gentile controversy? One also might wish to have at least the word "form criticism" if one is to have "kerygma." Probably, neither should be there for the layman. But since a synonym is given for "kerygma," one might be put in for "form-criticism."

Finally, I note for interest's sake that Luke is assigned a date before Matthew; Matthew is regarded as having compiled Q; Apollos wrote Hebrews; Peter and Silvanus, 1 Peter.

This handbook will prove highly useful in midweek services or young adult or adult study groups; I wish I had had access to it for a certain group a few years ago.

JOHN H. SCAMMON

Jesus the Messiah. By William Manson. Philadelphia, Westminster Press, 1946. 267 p. $2.75.

Christological questions perennially hold the center of the stage in New Testament studies. Nor are these questions easy to answer. Granting that Christian faith began in the personal and public confession of Jesus as Messiah, one must ask what this confession meant to the earliest disciples, on what historical events it was grounded, what roots it had in the mind of Jesus himself, and how it shaped the oral tradition which comes to us in the written gospels. It is such questions as these that Professor Manson seeks to answer by a detailed examination of the various strata of the synoptic records.

As a scholar, Dr. Manson (University of Edinburgh) is abreast of recent developments in history and theology, and is adept in defining issues and marshalling evidence. He makes many acute and fresh observations, and marks noteworthy advances in a number of areas: the use and abuse of Form Criticism; the character of the situation created by Jesus' proclamation; the relevance of his deeds and words within this situation; Jesus' sense of vocation, and the bearing of suffering upon that vocation; our own personal dependence upon God's revelation in Christ. All in all, the book is an able defence of the authenticity of synoptic tradition, perhaps the most able defence of recent years. The defence is particularly effective because it is so dis-

criminating and candid; the author refuses to indulge in special pleading, over-simplification, or reliance upon intuitive or sentimental short cuts.

The book commands the respect of scholars in the field. Its use is also commended to ministers alert to the importance of the Christological problem. It levies a heavy tax upon readers, requiring of them serious interest, a nodding acquaintance with technical historical methods, and patience for exegetical detail. But such a tax is fully repaid.

A word of appreciation is due to the Westminster Press for making available in America a book published during the war, which quickly went 'out of print' in the country of its origin.

PAUL S. MINEAR

Eyes of Faith. By Paul S. Minear. Philadelphia, Westminster Press, 1946. 307 p. $3.00.

This is an original and substantial piece of work. It is carefully constructed and expressed with felicity and freshness of phrase and without needless repetition. The author well calls it in the sub-title "a Study in Biblical Point of View," and elsewhere "not a Biblical theology but a preface to Biblical theology." It is, in fact, an attempt to indicate some of the presuppositions of the Biblical spokesmen. Presuppositions are often more important than explicit statements and in this literature they are often quite alien to our modern point of view. Unfortunately few modern books have undertaken this difficult task. That is why Dr. Minear's sustained exposition is heartily to be welcomed.

Treating the Biblical view as a unity, he naturally pays less attention to variety. He finds the bulk of his illustrations in the Old Testament, especially in the prophets. Ezekiel is often quoted, and among modern writers besides Kierkegaard he cites *inter alia* Richard Kroner and a book by Alfred Guillaume entitled *Prophecy and Divination among the Hebrews.* The view he describes is that of the prophets and he acknowledges and underscores its inner and intrinsic otherness, its different patterns of imagination and our own unconscious worship of modernity and resistance to the Biblical assumptions. All this is well taken and well expounded. The prophets and we have two different perspectives. Theirs he calls the eyes of faith, and he analyzes it most sympathetically.

If one were to take issue at all with the work it would not be with the details or the surface thesis, but with the author's own as-

sumption that we ourselves ought to adopt the Biblical perspective. The sheer eloquence and beauty of the presentation makes it clear that instead of modernizing the ancients he would archaize us moderns. Though he admits that the prophets and those in the Bible who remain true to their perspective always resisted the tendency to archaism (p. 136) he evidently craves for us a return to their perspective. Can this be done? Is it any more possible in our sophisticated age to revert to the *Weltanschauung* of the Bible than to return with Gandhi to the spinning wheel? To hold the views of Jeremiah or Paul today would really not be the same thing as to hold them in their day. Professor Minear would have us try. His desire accounts for much omitted in the volume, for example the rationalism and moralism of certain parts of the Bible, and for doubtful minor emphases, as upon the variation of tense in the English translation of the Hebrew (p. 111), or upon the collocation of signs with wonders (p. 186) which is a *cliché* not limited to the Bible. Even Ecclesiastes, in spite of its pessimism (p. 121f), admits in its present text one human satisfaction — work. Granted that our outlook today is perverted as if by the colored glasses we wear, are we sure that Biblical writers saw the truth undistorted by their presuppositions? Their religion was the dramatization of experience too. Dr. Minear rightly accentuates the *Sitz im Glauben* as determining their expression. We find ourselves differently situated and we must work out our thought to meet our situation. One wonders how far he really will follow the Bible's belief in Satan (pp. 68-77), and whether he will shrink from interpreting Jesus as parallel with the prophets on the human end of the divine-human encounter.

HENRY J. CADBURY

Harvard University

The Resurrection of Christ. By Arthur M. Ramsey. Philadelphia, Westminster Press, 1946. 10, 126 p. $1.00.

"The centre of Apostolic Christianity is crucifixion-resurrection." Apart from the resurrection, the gospel "was not a gospel at all." Starting from this conviction, Canon Ramsey seeks to define the place of the resurrection in the faith of the apostles. He rightly recognizes that this task requires that one think biblically about such terms as body, death, creation, and the Messiah. To understand this one event, it is futile to isolate it from its original context, and then to deal with it in terms of modern presuppositions. Rather, the event must be set within the series of events which together constituted the history of

salvation; its meaning stems from its contextual relations to the mission preaching (Chap. 1), to the Old Covenant (Chap. 2), to the four gospels (Chap. 6), to the life of the church as the Body of Christ (Chap. 7), and to the future hope (Chap. 8). These chapters are well written, packed with valid observations which most readers will have overlooked. In them one hears the distinctive accents of the New Testament, long blurred by modern controversies.

When, however, the discussion shifts from the initial significance of the event to its historical character, the results are less convincing. In Chapters 4 and 5, the author presents a defence of the empty tomb narratives. His argument seems to contradict his emphasis elsewhere on the "spiritually subtle nature of the event itself." In trying to meet the questions of a modern historicist, he adopts a modern frame of reference, and ceases to think biblically. Perhaps this is inevitable whenever appeal is made from the subjective assurance of faith to objective evidences.

However this may be, the author has contributed a pertinent and stimulating study of his topic, superior to most current discussions. Ministers will appreciate its compactness and lucidity, its emphasis upon essential convictions, and its irenic attitude toward peripheral problems.

PAUL S. MINEAR

Man and Society in the New Testament. By Ernest F. Scott. N. Y., Scribner's, 1946. 299 p. $2.75.

In this series of essays, Professor Scott attacks the problem of the interrelations of the individual and the group. Stating the issue in terms of the antithesis between extreme collectivism and extreme individualism, he first advocates an irenic 'both-and' position: "Christianity is at once a personal and a social religion." In this fusion of the two extremes he finds the greatness of Christianity, and also the source of its difficulties, for the combination enables sects to claim scriptural authority for one extreme or the other.

As the argument of the book unfolds, however, the reader finds a greater momentum given to the emphasis upon the individual. What made the religion of Jesus essentially new was his discovery of the importance of personality. Jesus' thinking was wholly oriented about his knowledge of God. This knowledge convinced him that God deals with men as separate persons, each of whom has an infinite value in His sight. All social situations are approached as the sphere of personal obligation, in which "a man must act as if nothing existed but his

own soul and God." The church fulfills its purpose in being "a great school of personality." The primacy of the individual self before God marks the superiority of Christianity over all other religions, and furnishes the key to Christian influence on civilization.

This argument is so loosely woven of well-worn platitudes that evaluation is difficult. The complexities of the problem do not receive the incisive, thorough analysis which they require. Consequently, the solution seems to emerge, at times at least, from the juggling of truisms rather than from a discriminating weighing of the evidence.

PAUL S. MINEAR

The Distinctive Ideas of the Old Testament. By Norman H. Snaith. Philadelphia, Westminster Press, 1946. 5, 251 p. $2.75.

Norman Snaith, Tutor in Old Testament Languages at Wesley College, Headingly, Leeds, is among those who are making a contribution to the current interest in Biblical Theology. In this book are presented the distinctive ideas of the Old Testament, the beliefs which make the religion of the Old Testament different from other religions. Since the distinctive ideas of God were at the root of the religion of the Old Testament, the bulk of the book is given to a treatment of the Nature of God. Involved are considerations of the Holiness, Righteousness, Salvation, Convenant-Love, Election-Love, and Spirit of God. The final chapter treats the distinctive ideas of the Old Testament as they appear in the New Testament.

The late Professor Peake once made the comment that many a book on Paul would have been greatly improved had the writer been more familiar with the Old Testament. The 'middle wall of partition' erected between the Old and New Testaments is being torn down.

"The whole Bible," Dr. Snaith points out, "is based on the Hebrew attitude and approach. We are of the firm conviction that this ought to be recognized on all hands to a greater extent." There "is often a great difference between Christian theology and Biblical theology. Throughout the centuries the Bible has been interpreted in a Greek context."

Here is a summons to make the distinctive ideas of the Bible the distinctive ideas of Christianity.

RUSSELL C. TUCK

Religious Liberty: an Inquiry. By Miner S. Bates. N. Y., International Missionary Council, 1945. xviii, 604 p. $3.50.

A minister with a limited book budget is well-advised to buy largely only in the field of the informative or the encyclopaedic. It is true this would seem to rule out Shakespeare and Dickens and Robert Frost, as well as Schleiermacher, Kierkegaard, and Nels Ferré; and of course none of us would be so narrow. But the mortality of books of reflection and opinion is so great that most of us are unwise to lay out many five-dollar bills on such. This big work of M. Searle Bates of Nanking University is one you will not be discarding ten years from now as excess baggage. I predict that you will consult it at least thrice a year as long as you live. Its historical summaries will help you find the significant facts bearing on religious liberty in every era and in every climate. Its discussions of the bases of liberty and toleration and compulsion make the volume more than a mere encyclopaedia, more than a cold assemblage of dates and documentary quotations. Dr. Bates has leaned heavily on a great army of authorities. Many, henceforth, will be leaning on him: witness Paul Hutchinson's latest book, "The New Leviathan." I will not review the Bates book critically, even though I have myself given it careful reading. I would simply stress its great value in a minister's library. The momentous problems of Church-State relationships in our time, unquestionably headed for intensification in the years and decades just ahead, demand of us the perspective that just such a volume as this can offer.

The viewpoint is not coldly neutral. The study was sponsored jointly by the Foreign Missions Conference of North America and the Federal Council of Churches, and is published by the International Missionary Council. The separation of Church and State is championed as the best solution. These words the author quotes from the official report of the Oxford Conference, and they help to indicate the viewpoint: "the rights which Christian discipleship demands are such as are good for all men, and no nation has suffered by reason of granting such liberties" (Bates, p. 391).

JOHN W. BRUSH

The Story of the Faith: a Survey of Christian History for the Undogmatic. By William A. Gifford. N. Y., Macmillan, 1946. xii, 622 p. $5.00.

Church history has characteristically been written by those with a particular point of view to maintain or, more often, to defend. The general assumption has seemed to be that only those who are inter-

ested in defending Christianity would either care to write upon the subject or to read what someone else has written.

Today there is a considerable group of persons whose interest in the story of the Christian tradition is basically academic. They want an objective and candid presentation of the salient facts without gloss or apologetic. If these persons are eventually to become more closely identified with the Christian fellowship it will not be the result of reading Christian apologia but by learning the straightforward truth about this great movement in history and coming to respect and venerate it for its greatness in spite of its shortcomings and limitations.

Dr. Gifford has written such a book and despite the mass of material which he sets before us, it is possible to follow the main stream of the Christian story through his pages without becoming lost in the tributaries. To the Christian revelation he is strongly sympathetic, but with the present and past forms in which it has expressed itself he is frankly critical and somewhat skeptical. He looks to a renaissance of Christianity but not in its conventional Catholic or Protestant forms, but rather in an advanced and more complete revelation than the narrow confines and restrictive traditions of the older Christianity can permit. What precise form this new Christianity will take awaits the unfolding years of the future. He tells us, however, "In Collegia Pietatis or Holy Clubs, in ashrams or in solitude, or with the toilers in the city or by the sea, they are gathering spiritual energy and wisdom against the day of change."

For a fresh and readable survey of the story of the Christian church from a fair and critical approach, we commend this book as suitable to be placed in the hands of anyone seeking to know more about the history of the Christian movement.

RICHARD D. PIERCE

Religion in America. By Willard L. Sperry. Cambridge, University Press, 1946. x, 318 p. $2.50.

It is significant that the first volume of a projected series on American Life and Institutions to be published by the Cambridge University Press should be devoted to a study of our religious life and institutions. Whether or not religion can be said to hold this place of primacy in our American scene might, of course, be questioned in some quarters, yet it is heartening to find that our British friends have so assigned it in their studies.

Dean Sperry is our international churchman, and surely the Cambridge Press could have found no one with a greater understanding

of the common and diverse elements in the ecclesiastical life of our two countries. Sperry is first of all an American by birth and loyalties, but he is an Englishman by adoption, as it were, who has shared in English life and thought so fully that he has in large measure captured the thought patterns of both countries. Probably no one better than Dean Sperry on this side of the water could write for the English reader and more completely harmonize the outlooks of the two countries with greater clarity and insight.

The English student of American church life is always confronted with startling differences between his own and our habits and attitudes in religion. True, in large areas there is a great deal of coincidence, but there are many other areas where he looks at the American scene and is left in utter confusion. The complete separation of church and state has resulted in a divergence from the British churches that has been far-reaching in its consequences. The multiplication of denominations and sects, the Negro church emerging out of the Negro culture and segregation, the powerful force of Catholicism, not to mention our experiments with religious education and church unity, all constitute major areas of variance from the English pattern, which can only be cleared up, if at all, by someone who understands the background of both American institutions and British thinking.

The main body of the book is written in an easy conversational style which at the same time puts across a great deal of information and discriminating analysis. It answers rather completely and directly the questions which would ordinarily be in the mind of an outsider who knew quite a bit about the situation but who still needed to be cleared up on a number of issues and details. At the end there is an excellent appendix, prepared by Mr. Ralph Lazzaro of the Harvard Divinity School faculty, in which is embodied in ready reference form a great mass of statistical and explanatory material, which otherwise would have weighed down the main text or left a good deal of information unavailable to the reader.

This book is not exclusively for the British reader, for the Macmillan Company has brought out an American edition, which is proving very popular with our own public. We like to read what one of our own number is telling others about us and we predict that *Religion in America* will sell many copies in this country and will be referred to for many years to come as one of the most sane, constructive and readable interpretations of our religious life to appear in this century.

RICHARD D. PIERCE

THEOLOGY AND PHILOSOPHY

Revelation and Reason. By Heinrich Emil Brunner. Philadelphia, Westminster Press, xii, 440 p. $4.50.

Whenever Brunner writes a major work, it is a theological event. To me he is one of the most all-around Christian writers of our time. I have gone through this volume three times, once several years ago in German, then in page proof, and now as published. My settled opinion is that though Brunner hardly has all that it takes to meet our modern problems, yet he has so much to say of critical importance and wise insight, that for any alert thinker to miss reading him is a distinct misfortune.

Revelation and Reason has two major parts: the nature of revelation, and the truth of revelation. The first part deals with revelation as origin, as history, the witness to it by Scripture, Church and Spirit, and as fulfilment; the second with doubt, other religions, the naturalistic interpretation of religion, Biblical faith and criticism, science, moralism, rational theology, Christian philosophy, etc.

The main lines of emphasis are that revelation must be Biblical, not literally or doctrinally, but as the living response to God's revelation in Jesus Christ as *agape*, that is, as unmerited grace available only to faith's encounter with the living God; that we must start with revelation and not reason; that when we start with man's natural reason, revelation is impossible and absurd, while when we start with revelation, reason is set free for its full work; that this full work includes the exposing of the fallacies of the modern presuppositions as to the meaning of existence and the providing instead a free and full reason for the appreciation of God's general work in creation and the right use of it to His glory and humanity's true help. This general point of view is well taken and well done.

The strong points of the book include a forthright stress on the Biblical foundation of Christian faith, albeit a bit *à la* Kierkegaard; the comprehensiveness of the plan and the soundness of the proceedings, the careful and ample references, especially to three main Reformers, Calvin, Luther and Zwingli; the sparkling gems of insight, diamonds well cut into literary form; and an open attitude toward our actual problems and a keen understanding of them. This combination of Biblical faith, sound scholarship, and openness to the need of dealing with our actual problems *in* their terms while not *on* their terms is exceptionally strong in Brunner — while added to it are his many-sidedness and his deep personal devotion.

The first question about the book concerns the definition of the word "reason." That is never carefully done. Brunner uses it in two senses: as the vehicle of the natural man utterly blind to revelation, as the vehicle of the spiritual man altogether freed and fulfilled by revelation. If reason is totally in the service of man, whether unbelieving or believing, why not oppose the sinful and the redeemed *man?* Then reason is simply in itself neutral. In that case the whole posing of revelation and reason is false.

As a matter of fact, Brunner never comes to grips basically with the specific problems of *revelation* and *reason* but works rather with the problem of *Biblical faith* in relation to man's *spiritual state.* The subjectivistic problem is important, but cannot clear up the objective problems which modern man confronts especially in terms of new-won knowledge.

To equate faith and right reason with obedience and doubt and wrong reason with sin is impossible, except as a partial perspective, to anyone who sees the actual problems of our more complicated *I-thou-it situation.* Brunner's stress on direct encounter has passed beyond its intrinsic truth to a falsely full and therefore misleading perspective. A pure existentialism simply cannot deal at all adequately with reason.

Nor has Brunner shown positively and concretely how reason is freed to make reasonable our total temporal process. That is our real job. All he does is to insist that revelation frees reason. The critical test is in the objective *explanatory* use of reason by those who accept revelation. The tension between faith and reason simply is *not* a "sham conflict."

We might even say that revelation and reason are not a Biblical problem. If Brunner is to tackle our modern problem with its pressing needs, however, he must not side-step it by dealing mostly with the inner controls by the spirit of reason. The problem is, Can the spiritual man interpret modern knowledge honestly and competently in line with the Biblical revelation and is there a way of communicating effectively with those who wish to believe and yet cannot see their way clear?

In the work it undertakes, however, the book is strong. It is at least an able confrontation of the Biblical faith with its many rivals and has vital significance on the subjective side of the problem.

NELS F. S. FERRÉ

Calvinism. By Arthur Dakin. Philadelphia, Westminster Press, 1946. 224 p. $2.75.

Watch the Westminster Press! Increasingly it is getting out a strong line of theological books. Many religious leaders are sincerely thankful to it for its helpful choices for publication.

Here is a simple book on Calvinism, written by a British Baptist. The author is neither an outside critic nor a blind devotee of the cause. He is sympathetic to its main Christian emphases while also able to see what is more temporary or sub-Christian in the system. For that reason the book is highly satisfying to anyone who is looking for the development of unitive, essential Christianity. Like an astute and constructive critic he judges the theological content which he considers by selecting the great positive truths, and then only weighs other less important or dubious thoughts in the balance of the reasons for their inclusion and of their possible deeper worth when severed from their temporary or misdirected context.

President Dakin spends the whole first part in summarizing the *Institutes.* This is done with simplicity and sufficient documentation. The second part deals with "Calvinism as an Ecclesiastical System." Here he treats the government of the church. He also traces interestingly something of the history and influence of Calvinism both on the Continent of Europe and in the English-speaking world. In the third part Dakin deals with Calvinism's view of Scripture, its principle of authority, its way of life, and its relation to the outside world.

To me, the relation between Calvinism and civilization was most interesting and challenging. As a matter of fact I have had to go back and ponder over and over again the fact that Calvinism has had such a powerful effect on civil life, whereas much of the rest of Christianity has failed in its mission of world-transformation.

Here is a book on Calvinism open and interesting to all who are alert to the problems of religion and civilization.

NELS F. S. FERRÉ

Faith and Reason. By Nels F. S. Ferré. N. Y., Harper and Brothers, 1946. xii, 251 p. $2.50.

In an age of extremes, Professor Ferré has written a sane, moderate, and penetrating account of the relations between faith and reason. Between the left wing of extreme naturalism and the right wing of extreme supernaturalism it is a relief to find a heart and a brain, which Professor Ferré explores as the secret of the power of the wings, enabling them to fly toward the giver of all power. It is encouraging

to note that this book is Volume I of a larger work, entitled *Reason and the Christian Faith.*

After a preliminary and searching chapter on the general theme, the author divides the subject into three "circles": the circles of science, philosophy, and religion. Science is "critical and organized intelligence," using "minimum hypothesis" to deal with "quantitative sense experience" that appeals to "public verifiability" (49-50). The more exact this verifiability, the less full and concrete our explanations are. There is "tension between full explanation and exact verifiability." "Adequate whole explanation" is more important than "exact measurement" (52). We must move from science to philosophy, after this excellent critique.

In philosophy, as Dr. Ferré conceives it, we have a circle wider than that of science but narrower than that of religion. Science deals with the special fields, while philosophy deals with the whole of reality, in an inclusive, coherent, and objective manner.

How, then, is any larger circle to come? Why is the inclusive not all-inclusive? Dr. Ferré's answer is that the fundamental limitation of philosophy is "its basis in the present stage of process," and its coherence as "the coherence of the actual." To a friendly critic this limitation seems to be not merely a limitation of philosophy, but a necessary limitation of the human situation. Our faith must rest upon evidence that we actually have ("whereas I was blind, now I see"). Dr. Ferré does not mean to deny this. He says that "religious thought is coherent, not with what is here and now actual, but with the highest selective actual within the process" (123). The basis of religion is thus within the actual, but religious faith is seeking coherence on the highest level. This seems to the reviewer to be what Plato, Kant, Hegel, and Whitehead were all seeking. A mere "coherence" of the actual with the highest left out is neither truly coherent nor truly inclusive of the actual. Reason and faith may, therefore, be even closer to each other than Dr. Ferré believes.

When he reaches the circle of religion, our author finds the standards of religion to be: the selective ideal, the selective actual, the existential ultimate, the "reflexive superspective" ("the perspective from the point of view of the most high"), and dynamic self-verification. To the reviewer it seems that the first four are principles of any sound philosophy of value (Plato's "Good" or Spinoza's "standpoint of eternity"), while the last-named is sensible experimental pragmatism, guarded against incoherence. The circle of religion, then, is really part of the circle of philosophy, instead of being, as Dr. Ferré

thinks, a wider circle. Strictly, however, Dr. Ferré should speak of the circle of theology; for religion, as he lives it, is not merely a better explanation than some other, but is an actual relation of the soul to God and man in love. In this sense, faith is "existential" rather than theoretical. To exalt religion it is necessary to live it, not to hold that "philosophy and theology are different not only in function but also in actual standards of truth" (121).

It may be noted that Dr. Ferré's rejection of the reviewer's idea of a finite God leads him to say that "from the point of view of rational knowledge, God is finite" (122). That's all right with the reviewer.

Whether agreeing or disagreeing with Dr. Ferré, the thoughtful reader will rejoice in the freedom, spiritual vigor, and religious devotion of this young theologian.

Boston University

EDGAR SHEFFIELD BRIGHTMAN

Highroads of the Universe. By James G. Johnson. N. Y., Scribner's, 1944. xiv, 316 p. $2.50.

Dr. Johnson, who teaches religion and is the chaplain at Mount Hermon School, has written this book out of actual classroom experience. Thus it has both the virtues and the faults which one might expect to find in a textbook for student use. It covers a range of subject-matter so broad that it is exceedingly difficult for the author to draw it together, and most of the time he does not even attempt to do this. The book is arranged topically rather than structurally, which gives it, in spite of its wide coverage, a piecemeal character. Also, like many others of its type, it claims to take nothing for granted and to make no assumptions but that of strict regard for "the facts"; while actually its author assumes at every point the rational and moral superiority of Christianity to all other philosophies and faiths and makes a number of fairly dogmatic claims on its behalf.

Beginning with the picture of the universe given by modern astrophysics, Dr. Johnson proceeds to consider man as a unique and spiritual being, including Jesus, the Bible, and the Christian God in his survey and touching upon the problems of personal and corporate devotion, evil, and immortality along the way; finally he treats of the realm of social progress, including problems of racial harmony, vocational adjustment, and universal peace. This digest by topics gives some idea of the survey-nature of the book, and also of the manner in which it suggests that there is a Christian answer to each problem which may be stated in fairly simple and direct fashion.

If one thinks of a book like this as intended for classroom use, supplementing discussion and other reading, he may indeed see its genuine usefulness. If, on the other hand, one takes seriously its claims to comprehensiveness and problem-solving competence, he will have many questions to ask. The most advantageous use to which this book could be put would be as resource material for conferences and discussion groups of young people, along with reading in the Biblical and other primary sources of the Christian faith.

ROGER HAZELTON

The Children of Light and the Children of Darkness. By Reinhold Niebuhr. N. Y., Scribner's, 1945. 190 p. $2.00.

Every book by Reinhold Niebuhr is an event in both Christian and American thinking — and far beyond America. Of late, Niebuhr has come to be the bone of contention in more circles than one. He is stirring up enormous interest in both ultimate and immediate issues. For this reason I read this book with exceptional interest. As I lay it down I am impressed with several things.

I am impressed with the enormous vitality of his thinking. The whole book sparkles with power. His general balance is nevertheless also remarkable. With such push and power evident in a person, one rather comes to expect that on separate points he will push too far. Yet the book is marked by a nice and nearly uniform balance. Then again, here is a work that shoots stars. The more thinking a person has done on the subject, the more he will appreciate the fast flashes that lay bare the depths of meaning below, perhaps not even seen consciously by the author as he wrote it. These reveal the long and wide ranges of background which seldom even come into view. When I add that the book is altogether fair, without invidious " digs," as I see it, I complete my list of primary observations.

The thesis of the book is that the idealists underestimate the evil inherent in man and history and therefore cannot realistically deal with historic vitalities and interested powers, whereas the cynics fail to see the real structures for common order and positive power for justice and coöperation which do exist. Only those made humble by the vision of God's majesty can rightly be aware both of our universal tendency to selfish abuse of power, whether of social, economic, religious, ethic, or national nature (or even international) and yet also of the Power and Purpose of Christ's love which transcends our limited historic goals and alone can redeem them.

For a balanced, incisive, stimulating discussion of this topic I recommend this book.

NELS F. S. FERRÉ

The Christian Answer. Edited by Henry P. Van Dusen. N. Y., Scribner's, 1945. xi, 195 p. $2.50.

There is great need today for the corporate seeking, finding, and interpreting of our Christian faith. This book has been written for those who have been kept from the power and peace of the Christian faith because of narrow, thin, divisive, or confused interpretations. The collective Christian answer comes from a most vigorous group of theological thinkers, gathered from differing positions yet molded by a common responsibility and purpose. The group was once more appropriately called "The Younger Theologians." The men are now in the prime of leadership.

The volume consists of chapters by Tillich, who suggestively analyzes our present world situation; Greene, who presents the Christian answer to the secular alternatives to Christianity; Thomas, who summarizes the heart of Christian doctrine; Aubrey, who confronts a confused society with Christian solutions for its problems; and Knox, who challenges each reader with the action of God in the life of Jesus Christ.

The work is excellent in purpose and in the selection of writers; in execution it is superlative, for the development is directed to a definite end throughout; it is the product of patient criticism by the group as a whole, and the writers have integrated the material as though the book had a single author. It is also of high merit stylistically, being simple and clear, dignified yet personal. The spirit is good; its mood humble yet affirmative. The scope is adequate, combining the practical with the theoretical with respect to both the individual and society.

The book is important enough to deserve the active promotion of responsible Christians in good numbers in order that it may fulfil its important purpose.

NELS F. S. FERRÉ

Experience Worketh Hope. By Arthur John Gossip. N. Y., Scribner's, 1945. 200 p. $2.00.

Ever since he wrote "The Hero in the Soul," Arthur Gossip has found an eager following on both sides of the Atlantic. The present volume of twenty sermons is evidence that the powers of the great Scotch teacher and preacher have not waned. There are the same effective use of Scripture, rich intellectual background, direct oral style, fresh and telling illustrations, constant proclamation of Christ as the Saviour of men. The preacher is scholarly yet not pedantic, interesting but not entertaining, devotional rather than sentimental. His sermons are characterized by depth, simplicity and earnestness. Would that more of us could preach in such a fashion!

The sub-title is "Some Thoughts for a Troubled Day" and the preacher sticks to his text. Consider the relevance of some of the sermon topics — A Message for Tense Days, Some Blessed Certainties in an Unstable World, The Terror and Hope of the Times, God's Patience and Our Fretfulness, and The Sense of Sin and the Man of To-day. By all means, read these sermons!

VAUGHAN DABNEY

Christian Vocation. By Horton, Lampe and Tittle. Boston, Pilgrim Press, 1945. 72 p. $1.25.

The unifying purpose of these thirteen radio addresses by three prominent church leaders is to arouse in lay people a fresh sense of their Christian vocation. As Dr. Horton points out in the first of his six sermons, the great days of the church have been marked by lay leadership and now, as never before, ordinary men and women are called to a deeper commitment to Christ and the church. The same theme is expounded in the sermon by Dr. Lampe, who insists that this day makes definite demands on those who call themselves Christians: the necessity of keeping informed about current events, the need for greater loyalty to Christ, and obedience to the mandate to disciple the nations. In his six addresses, Dr. Tittle strikes the same note of Christian vocation and assures us that our labor is not in vain in the Lord. The chief characteristic of these direct talks is the urgency with which the three preachers press home to plain people the necessity of living more sacrificial Christian lives. If Christ is our only hope, then the Gospel must be lived and applied more effectively.

The book is the fruit of the coöperative effort of Columbia's Church

of the Air and the Joint Radio Committee of the Congregational Christian, Methodist and Presbyterian U.S.A. Churches. As Minister of the General Council, Dr. Douglas Horton speaks for the Congregationalists. Dr. William Blakeman Lampe, of the West Presbyterian Church, St. Louis, was Moderator of the General Assembly for the year 1945-6. Dr. Ernest Fremont Tittle is the well-known minister of the First Methodist Church of Evanston, Illinois.

VAUGHAN DABNEY

We Go To Church. By Nina Nelson. Boston, Pilgrim Press. 48 p. $.50.
The State Conference. By Charles C. Merrill. Boston, Pilgrim Press, 1946. iv, 46 p. $.25.

The value of these booklets is not to be determined by size or price. The first is a gift book for parents whose children are just entering nursery school or kindergarten. It is attractively printed in rich blue shades and on the cover there is a picture of a mother and father *taking* the child to church.

Out of a wide experience as a state, regional and national leader, Dr. Merrill speaks with authority concerning the origin and growth of the State Conference and its important place in the structure of the Congregational Churches.

VAUGHAN DABNEY

Baptist Distinctives. By William Richardson White. Nashville, Sunday School Board of the Southern Baptist Convention, 1946. 13, 132 p. $.60.

This is an enlightening book in what it reveals of official Southern Baptist mind. It is disappointing to anyone who is looking for evidences of a growing sense of wider Christian fellowship in that great body of Christians.

It may be an indication of a stirring of conscience that the author goes to such length to defend a position rather than a faith — this position he defines as Biblical separatism; the creedal basis is the familiar New Hampshire confession amply supported by the proof text method. Its opposition to the Federal Council is supported by the all too familiar name calling of the reactionary — communist and modernist. This is small credit to a great denomination possessed of great potentiality for Protestant leadership and fellowship. One cannot help feeling a bit saddened in seeing this put forth with denominational sanction as a textbook for Baptist youth. The hopeful quality of the book is its recognition of the fact that the evangelization of the world is a job too big for the Baptists alone. Some day Southern Bap-

tists must face along with every evangelical body of Christians the implications of that admission.

EVERETT C. HERRICK

The God We Worship. By Roger Hazelton. N. Y., Macmillan Company, 1946. xi, 160 p. $2.00.

There is little abatement of the spate of books on worship. They divide themselves into two classes: those which deal with the adventitious apparatus for worship and those which address themselves to the occasion for worship.

Books of the former type are interesting and suggestive. They are serviceable to the sort of minister who is, in Browning's words, "greedy for quick returns of profit." It is, however, an open question whether they may not do their cause more harm than good. For all psychological and pragmatic accounts of worship, which tacitly reduce it to some form of auto-suggestion, defeat their own end.

In books of the latter type the author stands in the presence of God, and brings his readers into that presence, to say, "I will not let thee go except thou bless me." Professor Hazelton's book is of this type. Its conception of worship is uniformly objective; the subjective benefits which accrue to the worshipper are by-products of the act, and not its intended end. As for patterns of worship, the author leaves us to make our own liturgical and ceremonial applications.

The book is brief; the theme age-old and age-long.

The contrast between the brevity of these pages and the magnitude of the subject compels Professor Hazelton to keep his thought in constant and even rapid motion. The result is a book which is interesting, since all dullness of style is due to thought which has ceased to advance, and is only marking time.

The Trinitarian faith is recognized in concluding chapters on Christ and the Holy Spirit. The place of Christ in Christian piety is conceded to the full — particularly in our hymnology. The problem of the fitness of prayers to Christ is conceded, but by no means solved. The Spirit is celebrated as the soul of Christian fellowship in both the visible and invisible Church.

It is, however, in the central chapters dealing with the holiness, the goodness, the power and the love of God that Professor Hazelton grapples most resolutely with his theme. The fact that the issues on this ground are familiar never impairs their perennial interest. Our author knows what the problems are, and this is already half the battle. He has no novel answers to ancient mysteries, since novelty

means nothing here. But again and again he lights up familiar answers with his own originality. The book as a whole, and in particular the four chapters at its heart, will serve well to introduce those who are unfamiliar with these meditative matters to large concerns, and will at the same time reassure those who have worked their way to something like the same conclusions. In particular and in conclusion, I heartily recommend the chapter on Christian "love" for its non-sentimental quality and its fidelity to the austere New Testament idea of *agape*.

WILLARD L. SPERRY

Harvard University

GENERAL

Kagawa. By William Axling. Revised edition. N. Y., Harper, 1946. vii, 195 p. $1.25.

How we wish that the six leading laymen of every church would read this brief but highly interesting book! Written first in 1932, it has been brought up to date by the addition of two new chapters, the second of which covers the war years. Here is the flaming Kagawa, crusader, evangelist, author, sociologist, labor leader. Those of us who have been privileged to know and talk with our missionary-statesman Dr. Axling this year realize his fitness for the task of portraying that many-sided figure. In a day when one still hears, even in sanctuaries, violent wholesale denunciations or starry-eyed blanket excusals of the whole Japanese people, a factual book like this is very welcome. There is humor, pathos, and excitement in these pages. Attractively told, in spite of a very few slang phrases, the story is very easy to read and throws much light on a complex, often-misunderstood figure, who has been called the greatest Christian of our day.

We wonder if any minister will take our suggestion and put copies in the hands of his six leading laymen?

JOHN H. SCAMMON

Toward a United Church: Three Decades of Ecumenical Christianity. By William Adams Brown. N. Y., Scribner's, 1946. xvi, 264 p. $2.50.

Samuel McCrea Cavert, who wrote the Epilogue to this last manuscript that Professor Brown left behind him, reminds us that the writing of this book was that worthy Christian leader's "last labor of love for the Ecumenical Movement." There is little here that is new

for the close student of the movement, but it is valuable to have such a succinct summary of three decades in which Dr. Brown himself played such an important part. Sixty-two pages are added for very useful quotations from the most significant statements and documents of the movement, and for bibliographies and factual materials. The result is a handbook that should be on every pastor's desk.

Dr. Brown is certain it is the Holy Spirit of God who has wrought such marvels of Christian coöperation in the face of such apparently insuperable obstacles. And we can agree with him. His study of the movement is not uncritical; no difficulties are overlooked; but we are heartened at this assurance that God is working out a great new thing under the sun in our tired and troubled age.

JOHN W. BRUSH

Bringing Our World Together. By Daniel J. Fleming. N. Y., Scribner's, 1945. xiii, 155 p. $2.00.

In *Bringing Our World Together,* Dr. Fleming — one-time professor of physics at Lahore, India, subsequently professor of missions at Union Theological Seminary, New York, until his retirement in 1945 — gives a refreshing antidote to current writings which stress the forces that threaten to tear the world apart, shaping the alternative of one world or none.

Overleaping "the racial and cultural fissures which separate mankind," Dr. Fleming recognizes, will involve a "momentous psychological and spiritual step." But he sees deeper: how "the vital forces of the universe are working toward a world-wide human brotherhood under God." Not that this means a leveling of individual cultures, nor necessarily the abolition of nationalities. Among different peoples, through history, heritage for world community has been accruing. By what criterion shall its gifts be evaluated? What is Christianity's indispensable contribution? Contributions possible by the church as a group? By Christians as individuals? How?

Hope for complete success in bringing our world together is inspired by the extent to which world-wide Christian community already exists. By "the demonstrated reality . . . of a supraracial, supranational, supradenominational Ecumenical Church."

Roots of hope go down, too, into the past, to the preparation of our planet through perhaps a billion and a half years for man's coming — some 40,000 years B. C. In this geologic time perspective, human history has covered but one five thousandth of the planet's; and the Christian religion has had a chance through only one fifteen

thousandth of man's history. From the Creation, "God has not been pressed for time," Dr. Fleming reflects. "God's intention included . . . more than an end result; He was willing to wait for co-workers."

One lays down the book with the feeling that God will yet give our planet time for His purpose.

MARGARET HOLLEY TUCK

Theological Education in the Northern Baptist Convention: a Survey. By Hugh Hartshorne and Milton C. Froyd. Philadelphia, Judson Press, 1945. $2.00.

This survey presents to Baptists and others the opportunity to face the facts and problems of theological education. It is a first attempt, a preliminary adventure which can and should lead into fruitful studies of our work in preparing men for the Christian ministry. Let us begin at the end of the report with its final recommendations. Here we find a program for eleven committees from our denomination to continue the investigation and to find ways of carrying out the findings of the report. This survey will accomplish its ends through the work of these groups. Without such a follow-up the investigation will die on the library shelf, but here is provided a practical way of insuring the continuance and effectiveness of the survey. This must be "a fresh analysis of the job of the church and of the type of leadership it requires."

Of course the report shows lamentable facts regarding the Baptist ministry in the recruiting, preparation and training of its candidates. The facts concerning these matters are unearthed, displayed and faced objectively, systematically, thoroughly. That is one of the values of this book. We can begin a wise and constructive program of better training only as we discover the actual situation and understand it with factual thoroughness. This survey has brought to light a great deal that has been felt more or less vaguely but has not been known clearly and definitely.

There are two contrasts in our views of the ministry. One is that of the scholar versus the practical administrator. The other is that of the call versus the profession. These are brought to our consideration in many ways in this book, compelling us to recognize the values on both sides of these questions. Scholarship must have full emphasis. A thoroughly learned minister equipped with all the resources of biblical, theological, philosophic, psychological wisdom is the profound and insistent demand. But no less there is the need of the minister who can function as leader in the complexities of group life in this modern world. Two dangers we must avoid, the learned man who

cannot function in life situations and the clever man with a mere bag of tricks. Deep, broad learning and practical effectiveness can be achieved. Both should be our aim. This fact gains fresh emphasis in this report.

Then the matter of the Call and the Profession. This report has illuminating discussions. Naturally the investigation touches the professional side more than the call. That is well in this kind of work. The seminaries and the ministers must study the matter of professional competence. What is professional competence? How can it be developed? The investigators point out that the curriculum is not thought out and organized with high professional aims which will provide for the realization of the divine call. "Basically it is a liberal arts curriculum with some trade school practices." (p. 214.) Our seriousness in regard to the "Call" should be measured by our seriousness in developing the highest professional competence. This survey is of inestimable value in approaching this problem. It will be the basis of any study and discussion for any forward steps by the seminaries and by the denomination.

The matter of recruiting for the Baptist ministry is a matter of prime importance. But this has been haphazard when done at all and for the most part has been woefully neglected. This part of the report should have the careful study of our ministers who stand at the source of supplies and have a primary responsibility in this deep concern of the churches. Denominational committees must study this with thoroughness and discover ways for better recruiting. "The need and the demand for highly trained men exceed the supply." (p. 161.)

Let not this report perish on the shelf. Ministers, missionaries, denominational leaders must give it careful study. It is not a book of light reading nor for hastily formed opinions. Rather it is one to which the mind should have a time exposure, section by section. Seminary faculties should be required to spend periods of time, uninterrupted periods, to comprehend fully its findings, to weigh the same and then make the serious effort to make "a fresh analysis of the job of the church and of the type of leadership it requires."

At a recent ordination, the sermon made a very good use of material from this report to instruct the church regarding the serious problems of recruiting and training our Baptist ministry. It was a very effective way of bringing the results of the investigation to a local church and to make the laity aware of the situation in our denomination.

Hartshorne and Froyd have done a very significant piece of work

which can be used to great advantage by Baptists. Neglect will be a serious charge against us.

JAMES P. BERKELEY

Peace of Mind. By Joshua Loth Liebman. N. Y., Simon & Schuster, 1946. 203 p. $2.50.

This is not a review of this book — it has become so familiar that a review is hardly needed. The book leads one to ask a question. For a number of weeks *Peace of Mind* has topped the list of best sellers among non-fiction books. The question is why? Of course the title itself is arresting. Here is something all the world is seeking. The quest has become intensified because so many of the old familiar paths to this peace of mind are blocked with rubble. The soul in its new disquiet is looking for new paths and guidance.

It is written by a Rabbi. It is written with a generous understanding of Christianity and with great penetration. Nevertheless it comes out of the reformed Hebraic background and carries a great appeal to Christian readers. A pastor therefore should read the book to find the help it can give him in seeking to answer the despairing and distrustful questions which he must increasingly face. It will lead him to consider a new attitude toward emotional release. It will give him quite possibly a new start toward a worthy self-fulfillment. The theme phrase is Dynamic psychology — what does it mean? The reader had best work out his own answer. His use of Freud is worth considering; Freud has more than one thing to say. We should read the book with the uppermost thought in mind, *What answer does it offer?* and disregard no hint that may help us both to find and to help communicate the inner peace that all the world is seeking.

EVERETT C. HERRICK

Great Christian Books. By Hugh Martin. Philadelphia, Westminster Press, 1946. 9, 128 p. $2.00.

Every booklover who likes to write is himself drawn to choose a brace of his favorite volumes and write some essays on them. This book is of a common type, though this is not a common book. Hugh Martin confesses to the difficulty of selection. But the reader would wish none of the seven choices omitted. Augustine's autobiography and Bunyan's immortal thing are here, as is the now lesser read William Law's "Serious Call." Brother Lawrence's little book has become increasingly popular in devotional use. But the remaining three selec-

tions are unique for a volume of this type, and we are grateful to live again for a few pages with Rutherfurd's Letters, William Carey's Enquiry, and Browning's "Ring and the Book." Hugh Martin submerges his own personality and lets his authors speak largely for themselves. This well-packed little book is a rich mine of devotional and literary values.

JOHN W. BRUSH

Prayer Book for Eastern Orthodox Christians: A Collection of Orthodox Prayers and Devotions. Compiled by the Reverend Peter H. Horton-Billard and the Reverend Vasile Hategan, translated and edited by the Very Reverend Michael G. H. Gelsinger. N. Y., Association Press, 1944. 176 p. $.50.

This little book, three by five inches, is an excellent introduction for the parish minister to the services and to the devotional life of the Eastern Orthodox Church. It was designed for the use of Orthodox service men. It contains a very brief sketch of the history, the doctrine, and the organization of the Church; twenty-one pages of devotional prayers; sections on preparation for confession and for communion; then follows the divine liturgy; and the closing pages contain the small catechism. One finds translations of a number of ancient prayers. He cannot fail to note the acute sense of sin and the emphasis on the majesty of God. The references to the Mother of God are very frequent. Macmillan publishes *A Manual of Eastern Orthodox Prayers* for ninety cents; either book will give a minister valuable insights into the life of the Russian, Greek, Syrian, etc., Church.

JOHN H. SCAMMON

The Church Beautiful: a Practical Discussion of Church Architecture. By John R. Scotford. Boston, Pilgrim Press, 1945. xl, 161 p. $3.50.

Anyone who travels about among our Congregational churches cannot but be struck by the amazing extremes in the architecture of our meetinghouses from the abysmally ugly to the exquisitely beautiful. By and large, except for recent structures built in almost uniform good taste, our most artistic church buildings are in the rural sections, where in the sinister days of Victorian architecture there was the money neither to remodel nor to rebuild and so they escaped the most dire blight that can befall a church, the possession of an ugly monstrosity dedicated to worship but repellent to the very word itself. Ethical principles preclude a discussion of what might be accomplished by an increased coverage of fire insurance and the judicious application of a friction match, and so we must face the fact that, barring fire,

hurricane, or flood, many churches for better or worse are saddled with meetinghouses that only dyspeptic architects could ever have conceived.

Mr. Scotford has addressed himself to this situation and has gathered together many intelligent and practical methods of improving the architectural character of existing houses of worship. To the prosaic mind of the reviewer it is incredible the possibilities which he suggests and for which he presents adequate evidence of how they can be achieved. With surprisingly little expense, many alterations and improvements may be made which will transform an "auditorium" of confusion into a sanctuary of abiding beauty and quiet reverence.

Mr. Scotford has made excellent use of the vast collection of pictures of churches which he has gathered over the years, and the insertion of one of these views indicates in half a page what otherwise would require two or three of printed discussion. These church views have been used constructively,— showing rather what can be achieved than how bad the situation was. There are a few "before and after" scenes but the "before" ones are kept to a minimum.

There are also a couple of chapters devoted to the problems and opportunities confronting a church that is about to build from the foundations. A careful perusal of these chapters would forestall a good many of the headaches that have often grown out of building campaigns and insure a greater satisfaction with the work.

The author also devotes a good deal of space to a frank discussion of the relative value of symbols and architectural arrangements to the general matter of worship. In fact, there are buried in the text a good many very concrete hints on the conduct and techniques of worship which the minister may well ponder.

The reading of this book will not turn the cheese factory type of ecclesiastical horror into a Westminster Abbey, but a careful study of Mr. Scotford's handbook may very well help a church committee to achieve an understanding of the basic principles involved and suggest ways and means by which unsuspected improvements and renovations may be effected.

RICHARD D. PIERCE

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1946

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Andover Newton Theological
School Bulletin

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Andover Newton Theological School

Bulletin

Life at Andover Newton

Newton Centre, Massachusetts
April, 1947

THE ANDOVER NEWTON THEOLOGICAL SCHOOL

BULLETIN

VOL. XXXIX APRIL, 1947 NO. 3

All pictures, with the exception of the Scroll, were photographed by Mr. Avard Wilton Craig, Superintendent of Buildings at Andover Newton. The Scroll was the gift of Mr. Carroll E. Whittemore of Boston, who also supplied the facsimile for this issue.

THE ANDOVER NEWTON THEOLOGICAL SCHOOL BULLETIN is issued by the Andover Newton Theological School at Newton Centre Branch, Boston, Massachusetts, four times a year, December, February, April and June. Entered as second-class matter December 22, 1908, at the post office at Boston, Massachusetts, under the Act of July 16, 1894.

Life at Andover Newton

You will find on the following pages scenes from everyday life at Andover Newton as seen through the camera lens of our alert and able photographer, Mr. Avard Wilton Craig.

Those of you who are alumni will recognize the landscapes and some of the faces. You will be interested also to note certain changes and improvements.

Those of you whose acquaintance with the School is less intimate will find herein an excellent portrayal of life on our campus, and, we trust, you will want to become more familiar with our work and purpose.

With all of you who look through this little brochure we rejoice to share these views from our family album and welcome you to visit Newton Hill to learn firsthand more about this fellowship which is ours.

ENTRANCE TO THE LIBRARY

THE SEMINARY LIBRARY

DEAN'S HOUSE — VACATION SCHOOL AT PLAY

ACTING-PRESIDENT AND MRS. DABNEY WITH THE SEMINARY JEEP

ACTING-PRESIDENT DABNEY AT HIS DESK

ACTING-PRESIDENT DABNEY AND A STUDENT

THE SEMINARY FACULTY

PROFESSORS FALLAW AND HAZELTON

MR. BILLINSKY COUNSELS A STUDENT IN PSYCHOLOGY

Students from Cyprus, Estonia, Latvia and Scotland

A Corner of the Library

The Trustees and Faculty,
of the

Andover Newton Theological School

mindful of the decision of
President

Everett Carleton Herrick

that his retirement should be determined by the calendar, do herewith record their unanimous expression of gratitude to him for his fruitful administration of the last twenty years.

President Herrick left a significant pastorate in a great church to assume the leadership of his Alma Mater, a century-old theological institution, rich in tradition, but financially insecure and uncertain of its future. Addressing himself at once to the double needs of friends and funds he secured both. A great adventure in Christian cooperation soon engaged him, and the coming of old Andover Seminary to the Hill to form the Andover Newton Theological School has set a pattern for this type of Protestant effort. To meet the expanding demands of the school, he has provided for increased salaries, a new pension system, new buildings, and the landscaping of the campus. Material developments have been matched by curriculum improvements, and the devotional life of the school has been enriched by the creation of a more worshipful chapel interior. Along with the exacting duties of administration, the President has made wide contacts with the churches and the colleges, and with denominational and ecumenical activities.

We wish to record our appreciation of the consecrated home life of President and Mrs. Herrick with its warm hospitality unselfish helpfulness, and inspiring prayer meetings.

The Trustees and Faculty hail President Herrick as a conserver of ancient good, a seer of visions with the ability to bring them to pass, and a builder in the temple of God. May the coming years of service to others bring increasingly rich experiences of the Grace of God to our beloved Christian friends, President and Mrs. Herrick.

Scroll Presented to President Herrick Upon His Retirement

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Andover Newton Theological School

Bulletin

Commencement Number

Newton Centre, Massachusetts

June, 1947

THE ANDOVER NEWTON THEOLOGICAL SCHOOL
BULLETIN

VOL. XXXIX JUNE, 1947 NO. 4

FALL CONVOCATION

October 15, 1947

Lecturers

ALBERT VICTOR MURRAY, M.A., B.D.
President, Cheshunt College
Cambridge, England
Hyde Lecturer

CHARLES WHITNEY GILKEY, D.D., L.H.D.
Former Dean of the Chapel
The University of Chicago
John M. English Lecturer

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COMMENCEMENT

1947

THE anniversaries at Andover Newton opened this year with the Baccalaureate Service in the Baptist Meeting House at eight o'clock on Sunday, June first. The sermon, which appears in part in this *Bulletin,* was delivered by Acting President Vaughan Dabney and set the note of the subsequent Commencement activities. Immediately following this service, the graduating class, their friends, and the faculty met in the Andover Newton Chapel for a brief communion meditation conducted by Dr. Dabney and Dr. Herrick.

Monday morning witnessed the return of a large number of alumni to the Hill for the events of the day. The morning address was delivered before the joint alumni by President Charles F. Phillips of Bates College on the subject: "Some Trends in Liberal Education." After this public address, the two alumni associations held separate business sessions, reassembling at one o'clock for the annual collation. The speakers after the luncheon were Dr. Dabney, Rev. Charles R. Upton, Newton '87, Rev. Alfred E. Isaac, Newton '99, Rev. William M. MacNair, Andover '01, Robert H. Midgley, Andover '47, Francis W. Thompson, Newton '40, and Rev. Melbourne E. Aubrey of London, England. Special mention was made of the progress of the Living Endowment Campaign with a record of more than $1200 already subscribed.

Tuesday morning brought showers and threatening skies which prevented the usual march down the Hill from Colby Hall. The academic procession for the Commencement Exercises formed promptly at ten o'clock in the vestry of the Baptist Meeting House and proceeded into the main sanctuary. Acting President Dabney presided and conferred degrees upon thirty-five candidates as follows: Andover degrees, ten B.D., two S.T.M.;

Newton degrees, fifteen B.D., three M.R.E., five S.T.M. Noah S. Brannen, Richard L. Keach, James L. Proudfoot, and Roscoe C. Robison delivered addresses as representatives of the graduating classes. By vote of the Newton Trustees the degree of B.D. was conferred upon President Emeritus Herrick by Dr. Dabney and presented to him by Chief Justice Fred T. Field, LL.D., of the Massachusetts Supreme Judicial Court.

The address to the graduates was delivered by Professor Grover C. Shaw, followed by the general address of the morning by Rev. Melbourne Evans Aubrey, C.H., M.A., General Secretary of the Baptist Union of Great Britain and Ireland, on the subject: "Royalty of Truth."

Despite the unfavorable weather on one of the days, the Commencement of 1947 at Andover Newton was well attended and there was manifested a spirit of warm fellowship and inspiration.

THE CROSS AS JUDGMENT

By ACTING PRESIDENT VAUGHAN DABNEY

(An excerpt from the Baccalaureate Sermon)

John 12: 20-33

Mindful of the dramatic way in which John arrays his characters, we eye these Greeks with deep interest. As children of Hellas who have embraced Judaism, they have come up to Jerusalem to celebrate the feasts. This explains their presence as proselytes of the gate in the Court of the Gentiles on that Thursday of Holy Week. As they move toward Philip we suspect they are from Decapolis, east of the Sea of Galilee, for Philip is from Bethsaida of Galilee and bears a Greek name. Perhaps these Greeks are going to ask Philip a question, for the Greeks of old were always seeking some new thing. They look like honest inquirers rather than curiosity seekers, and when they speak, we are sure they are. "Sir, we wish to see Jesus." That is all. So far as John is concerned they have played their part.

"We wish to see Jesus." This request mediated to our Lord by Philip and Andrew stirs Him to the depth of His soul. The inquiry of the Greeks marks a turning point in the ministry of Jesus and brings to a focus the crisis He has been facing all along. He must extend His benign sway beyond the lost sheep of the house of Israel to include His poor lost sheep all over the world. Judaism may reject Him and plot His death, but other races await Him and His salvation. This much we know as we listen to the meditative soliloquy that falls from the Master's lips, "The time has come for the Son of Man to be glorified. In very truth I tell you that unless a grain of wheat falls into the ground and dies, it remains what it was — a single grain; but if it dies, it makes a rich yield."

If the Greeks lingering in the background hear these words (as I hope they do) they understand this allusion to a grain of wheat. Their own mysteries have taught them the symbolism of a grain of wheat cast into the ground. Jesus must die in order to live as world Redeemer and Lord. Moreover, by His death and resurrection He will bring forth a rich harvest of His kind, cross-bearing disciples who over the ages will advance the kingdom of Life.

"He who holds life dear, destroys it; and he who makes his life of no account in this world shall keep it to life eternal." The natural man and all his proud works must be cast aside in order that the spiritual

man may have the true abundant life, life with a capital "L." Life is ever found through great loyalties; the true life, in a life laid down for Christ's sake! What is the present-day significance of this scene of the Greeks and Jesus? One answer certainly is this — it isn't how long you talk that counts, but what you say! A timely word in view of all the talks we will have to endure during the next day or so beginning now. Those Greeks spoke but a single line, yet they asked to see Jesus! This is why they have been lifted from obscurity and given a place in the gospel record. One seminary I know of makes the modest boast that its seniors go at once into large churches. Well and good. A large church has no terrors for any seminary senior, certainly not the large salary. But when is a church large? I know of many of our seniors who have cast their lives as wheat in small plots of ground, but they have brought forth a hundred fold. In a small country church in Iowa some years ago were two small boys, the special object of the minister's interest. When grown to manhood those two brothers exalted Christ in places of leadership — one as a college president, the other as the Moderator of the General Council. You never can tell! The little country church, the difficult Sunday school class, the modest home, the inconspicuous job, the unpromising mission field — all become important when we would see Jesus! As we measure the size of our graduating class over against the thousands upon thousands who will go forth from colleges and graduate schools, what a feeble folk we seem! Yet are we so feeble? Just as feeble as a grain of wheat cast into the ground. Or again, consider the contribution of the Greek spirit to modern life. All of us today are debtors to the Greeks, more than we may realize. We can never repay our obligation to ancient Hellas for the Parthenon, Homer and the great philosophers. Even so has the pervasive influence of Greek thought and culture enriched our common store of art and science, beauty and goodness, heroic adventure into uncharted seas of investigation and inquiry. Gerald Stanley Leigh once remarked that if bad people would only take up with goodness wouldn't they make it hum! Now the Greeks are not bad people, even though some of us identify the Greeks with a sinful secular spirit. Yet they certainly made the gospel hum when they shared in the shaping of its theology, and the old Greek rhetoricians haunt Room 4, Colby Hall, in present-day homiletical classes. Yes, let us welcome any inquiry about Jesus that comes from a modern who is influenced by the Greek point of view. The Greek has much to give to Jesus!

But he has much to give up for Jesus! He must give up his glorification of self, his exaltation of finite man as the measure of all things, even including the gods themselves. A British scholar has said that when Hamlet spoke his lines on the grandeur of man he was talking like a Greek, and indeed he was. The following words of Hamlet may well serve as a summary of this anthropocentrism. "What a piece of work is a man! how noble in reason! how infinite in faculty! in form and moving, how express and admirable! in action how like an angel! in apprehension how like a god! the beauty of the world! the paragon of animals!" Most exhilarating! Yet what about atomic bombs over Hiroshima? Lynchings? Race hatreds? Broken homes? "In action how like an angel"—alas, a fallen angel! This doctrine of man, be it Greek or not, needs drastic revision in the light of the cross. Many of us were moved by the frontal attack on anthropocentrism launched a few years ago by Chancellor Hutchins of the University of Chicago. In a formal address, marking the constitution of the Federated Faculties, he stated that modern man not only worshipped himself, but he worshipped his worst self. Hence theology must become the apex of the curriculum.

The Christian preacher must go further. He confronts a drunken age, intoxicated by the creation of its own hands, yet just sober enough to realize it has done something awful. To such an age the preacher must issue a bold command, "Lay down your pride and glory." He must also make a moving plea, "Take up the cross." The cross stands in judgment on a partial or false doctrine of man. We are sinners in need of redemption. Yet grace is mixed with judgment and when the cross is taken up, a new power and beauty will glorify an age that has so much to give. But the Greek must take Jesus on his terms. Yes, and the modern Greek, whatever his biological origin may be, must surrender his æstheticism and rethink the nature of truth. We need the Greek love of beauty, and goodness and truth need not be divorced. Yet we want the whole truth; we want the real beauty of holiness. Who of us has not been moved by the ineffable beauty of the lines "On a Grecian Urn," by Keats, essentially a Greek at heart.

> "O Attic shape! Fair attitude!" with brede
> Of marble men and maidens overwrought,
> With forest branches and the trodden weed;"—

How worthy of the perfect symmetry of the urn they honor. Yet we must take issue with the closing words of the stanza,

"'Beauty is truth, truth beauty'—that is all
Ye know on earth, and all ye need to know."

If truth is beauty, then there is little truth in the cross which is an ugly brutal thing with its bloody splinters. Here is evil at its very worst. Yet because of Him who in the beauty of holiness bore that cross and died upon it, it has become the power of God unto salvation and this is the gospel truth. This is all we know on earth and need to know, "Jesus Christ and Him crucified."

We do well to "enrich our worship services"—I believe that is the current phrase. Happily we have made a place for beauty in our churches however much our Puritan ancestors may turn over in their graves. Chancel and cross add to the æsthetic loveliness of building a liturgy, and are more to be desired than organ pipes, yea than the much fine gold of organ pipes. The cross on the altar does more to humble the proud spirit of man than pious texts in red paint on the apple green wall over the minister's head. Yet the cross is not on the altar to look pretty. Back of it is a stern theology of pain and blood. Our age needs the iron of Puritanism in its system. Cromwell's Old Ironsides—warts and all—must march again. Let the Roundheads return to show us the beauty of holiness in social action.

The Greeks have much to give. Let modern Christianity gladly accept and use it. But the Greeks have much to give up, and let modern Christianity seriously demand it!

FACULTY NOTES

Acting President Dabney: at the conference for the faculties of the Northern Baptist seminaries at Green Lake, Wis.; seminars on evangelism at Deering, N. H.; on the Hill the major part of the summer.

Dr. Berkeley: at three conferences in Green Lake; August: pastor of the Strafford, Vt., community church.

Dr. Tuck: Green Lake; on the Hill most of the summer.

Dr. Guiles: a visit to Michigan; then to his farm at East Princeton, Mass.

Mr. Scammon: at the national conference of theological librarians at Louisville, Ky.; Green Lake; then home; in Pemaquid Point, Me., in August.

Mr. Maclean: we are very happy to say that he is recovering from his illness; he will be in Vermont in July and on the Cape in August.

Dr. Ferré: Green Lake; teaching at summer school, Garrett Biblical Institute, Evanston, Ill.; at home July 25-Sept. 8; Conference on Science, Philosophy, and Religion, Philadelphia, Sept. 8-11.

Dr. Pierce: Green Lake; July and August, minister of the Baptist and Congregational Churches, Temple, Me.

Dr. Yarbrough: after some time in Bermuda, he will attend part of the summer session at Union Theological Seminary.

Dr. Gezork: still a very valuable member of the Religious Affairs Branch of the occupation forces in Germany.

Dr. Brush: a few weeks with his family in Maine; then a few more in Mexico City with Orlando Tibbetts, '43; possibly followed by study on the West Coast and perhaps, after that, a brief interim pastorate in Hawaii. Dr. Brush is having a well-deserved Sabbatical Semester during the first half of the next school year.

Mr. Smith: Green Lake; then "here and there," he says.

Dr. Minear: lecturer this summer at the Pastors' School and at the Christian Life Conference for Laymen on Oahu, Hawaii. His family goes with him; they fly from the West Coast to Hawaii.

Mr. Shaw: at his summer place in Freedom, N. H.

Dr. Hazelton: pastor at Biddeford Pool, Me., until Sept. 3. At the Week of Work, National Council on Religion in Higher Education, Sept. 4-9.

Dr. Fallaw: June 10-25, in Durham, N. C.; July 15-Aug. 1, at the World Conference of Christian Youth, Oslo, Norway; Aug. 3-27, England, Scotland.

Mr. Billinsky: Chaplain at Boston City Hospital.

In the 1947 LENTEN LIST FOR PROTESTANT READERS are the recent books by four of our faculty — Fallaw, Hazelton, Liebman, and Minear. We feel proud that four out of the twenty-five books should be by men on our staff.

AMONG THE ALUMNI

1904

Wilbur Nelson, D.D., pastor emeritus of the First Baptist Church, Newport, R. I., was unanimously called on May 28 to become co-pastor with Lester C. Revoir, '42, of the United Baptist Church of Newport.

1913

Charles Francis Potter, of the First Humanist Society, New York City, has a book coming out this fall.

1920

George G. Whipple is pastor of the Methodist Church, Lebo, Kansas.

1926

Merle E. Corbett is pastor of the First Baptist Church, Loudon, N. H.

1927

M. Eugene Levy is pastor of the United Baptist Church, Concord, N. H.

Norris T. Morton, a Chaplain in the U. S. Army in Europe, sends back reports of visits to many famous spots on the Continent and in England and Scotland.

1928

Interesting letters come from Perry and Dorothy Jackson at Clemenceau, Ariz. They are doing a fine work among the Indians. A snapshot of their family shows five fine-looking children.

1930

Ulysses S. Randall arranged a meeting of Andover Newton graduates with Dr. Hazelton when he was passing through St. Louis on April 20. Present were U. S. Randall, Junius J. Martin, '39, and family, Earl E. Ray, '39, and Alvin J. Lee, '23.

Geneva Dye Turner, ex '30, has returned to Swatow, China, where her husband is in business.

1931

Waymon C. Reese recently accepted the pastorate of the First Baptist Church, Jasper, Ala.

James P. Wesberry has received the honorary degree of LL.D. from Atlanta Law School.

1933

John N. Feaster recently became minister of the North Church (Congregational), Portsmouth, N. H.

Everett A. Sherwood, an Army Chaplain during the war, has returned to the pastorate of the First Baptist Church, Southbridge, Mass.

Clarence G. Strippy has returned to the Army as a Chaplain, in which he has already seen several years of service. He was one of the first of the Chaplains to go to Russia during the last war.

Carl L. Sullenberger is Student Pastor and Director of the School of Religion at Montana State University. The enrollment at the University is about 3300.

Thomas P. Warfield, back from the Chaplaincy, has returned to his church in St. Albans, Vt.

Lauris B. Whitman is Missionary of Town and Country Work in Montana under the American Baptist Home Mission Society.

1934

Richard I. McKinney had an article, *The Christian and the Problem of Race Relations,* in the February issue of "Missions."

W. Hubert Porter recently became pastor of the First Baptist Church, Nashua, N. H.

1935

Russell T. Loesch is pastor of the Congregational Church, Melrose Highlands.

Prentiss L. Pemberton recently accepted the position of Executive Secretary of the New England Student Christian Movement.

1936

Willard A. Bicket, who was an Army Chaplain during the war, is pastor of the Congregational Church, Rutland, Vt.

Harry E. Kemp is pastor of the Baptist Church, Sennett, N. Y.

Ira J. Martin, III, is teaching in the department of philosophy and religion, Berea College, Berea, Ky.

We think we have not previously announced the arrival of Deborah Leigh Powell, daughter of William D. and Gwendolyn R. Powell, on Mar. 29, 1946,—and we are glad to do so now.

Donald H. Rhoades begins this fall his work as Assistant Professor of Systematic Theology in the Graduate School of Religion of the University of Southern California.

Ralph E. Tupper, a Chaplain with a long term of service in the Pacific, is Assistant to the President, Colby Junior College, New London, N. H.

Elizabeth H. Weeks left the library staff of Union Theological Seminary to accept a position at the New York Public Library.

1937

Sixteen alumni of Andover and Newton met at Atlanta University on Jan. 11 in conjunction with the Southern trip of Acting President Dabney and Prof. Tuck. George D. S. Kelsey, '37, was general chairman of the meeting. After dinner, there was an informal session during which Dr. Dabney made a report on the School.

John A. Martin returned to the pastorate of the West Boylston Congregational Church following his term of service as a Chaplain.

Hartley Grandin, G'37, is pastor of the First Baptist Church, Holden, Mass.

On Oct. 28, 1946, a daughter, Renée Susan, was born to Rev. and Mrs. Albert R. Phillips. Al is pastor of the Prospect Park Baptist Church of Brooklyn, N. Y.

Raymond F. Smith has an article, *The Promise of His Coming,* in the Winter issue of "Religion in Life."

B. Almyra Whittaker became, as of Dec. 1, Field Representative and Counsellor on Curriculum Materials for the American Baptist Publication Society.

1938

Ernest and Helen Fisher are back in the East for a time. They have been studying Old Testament and Biblical Theology at Union this year. Their son, Wilkin, is four years old.

Richard D. Pierce became Head of the History Department at Emerson College last January.

William J. Robbins, assistant professor of Biblical literature at Brown, has just been appointed Chaplain of the University for the coming academic year. He was an Army Chaplain for 37 months, serving in the Pacific, and was discharged with the rank of Major. For the last five months he has been acting executive secretary of the Brown Christian Association.

1939

Morris F. Arnold, ex '39, following his service as a Chaplain, became rector of Grace (Episcopal) Church, Medford.

Edmund A. Opitz, ex '39, is pastor of the South Parish Church (Unitarian), Hingham, Mass.

James R. Rees and Viola announced the birth of David Jackson Rees on March 29, 1946. Jim is pastor at Demarest, N. J.

Junius J. Martin, ex '39, is rector of the Church of the Holy Apostles, St. Louis, Mo. He had an article, *A Religion of Redemption,* in the Winter issue of "Christendom."

Lewis W. Williamson, who served as a U. S. Army Chaplain in the European theatre, is pastor of Trinity Baptist Church, Arlington.

1940

John R. Custis, III, was born on Dec. 1, 1946. His father, John Jr., received his S.T.M. from Temple University at Commencement, 1946. John and Mrs. Custis also have a daughter, Mary, aged 4.

E. Gage Hotaling, following two years in the Chaplaincy with service in the Pacific, became last summer the pastor of the First Baptist Church, Hyannis.

Kathleen Shannon, M.R.E. '40, is now Mrs. John W. Hanna. Her husband is minister of the First Christian Church, Independence, Kansas.

Robert J. Smith, following five years as Chaplain in the U. S. Army, is Chaplain in the Veterans' Hospital, Roanoke, Va. He also received an S.T.M. degree at Andover Newton this month.

1941

G. Murray Branch is with the National Student Council of the Y. M. C. A., with headquarters in Atlanta, Ga.

1942

Sumner H. Gill is pastor of the Pilgrim Church (Congregational), Worcester.

A daughter was born to Arthur M. and Mary Gillespie in January, making a fine family of three children. Art is pastor in Northbridge, Mass.

Following his service as Chaplain in the U. S. Army, William C. Hart became Assistant Minister of the Old South Church, Boston.

Lester C. Revoir, pastor of the United Baptist Church, Newport, R. I., patterned his morning service of June 1 after a service of the 1700's, using part of a two-hour sermon preached by John Callender, pastor of the First Baptist Church in Newport from 1731 to 1738.

1943

Lee D. Bergsman, Mrs. Bergsman, and their two children have gone to Johannesburg, South Africa, for service under the American Board.

Lee is a counsellor to African pastors and a liaison man between the Government Department of Education and the numerous primary and intermediate schools of the mission.

Edward D. McCreary is teaching at Virginia Union University.

Robert R. Owen was installed, on Jan. 23, as pastor of the People's Congregational Church of Bayport, Minn.

Ernest H. Sahlin is on the staff of the Umbagog Interstate Parish. His address: Errol, N. H.

A second son, Mark Howard, was born to Sam and Jean Stumpf on Jan. 25.

Orlando L. Tibbetts is General Missionary of the American Baptist Home Mission Society in charge of the entire Northern Baptist work in Mexico. He has established a theological seminary and needs books for his library. His friends may send him any number of volumes (no matter how few) at the following address: 3A de Héroes 33, México, D. F., México.

1944

On Aug. 9, 1946, Judith Ann came to join her sister Carol Jean in the household of Eunice and Ellis Eaton. Ellis is pastor of the Baptist Church of Trumansburg and of the Friends Church of Perry City, N. Y.

Raymond and Lorene Gray announce the arrival of Catherine Lane, their second daughter, on March 17.

Wallace H. Harris is pastor of the Federated Church, Lewiston, Me.

Aubrey E. Hastings is pastor in Kingston, N. H.

Loren E. Noren, Ruth, and son Carl have arrived at the Baptist Mission station in Swatow, South China. The next step is a year of language study.

E. Spencer Parsons becomes, this month, University Pastor of Baptist Students in the Boston Area, with headquarters at 335 Harvard St., Cambridge.

Pierre E. Tangent is Assistant Pastor of the Calvary Baptist Church, Washington, D. C.

1945

L. Arden Almquist, formerly pastor of the Chaffins Congregational Church, Holden, is in medical school to prepare himself for the work of a medical missionary. He was married on June 17.

Mae A. Chapman, ex '45, was married on April 20 to Lowell G. Gadpaille in the Second Church of Newton.

John A. Hawkins is a Naval Chaplain in Hawaii.

Beginning this fall, Charles R. McCreary will teach at Shaw University, Raleigh, N. C.

Heinz Rettig is the proud father (and we don't blame him) of Heinz Noel Rettig, born on Dec. 14, 1946. Heinz is pastor of the Unitarian Church, Groton.

Walter L. Storrs received, this month, his S.T.M. degree at Harvard University. Beginning in September he will teach in the School of Religion at Virginia Union University.

John W. Abbott is Assistant Minister of the Beneficent Congregational Church, Providence, R. I.

Edwin J. Arnold is Assistant Minister of the Payson Park Congregational Church, Belmont.

Howard D. Blalock: minister of the First Baptist Church, Gordon, Ga.

Harold T. Branch recently resigned his pastorate in Woburn. He was given a farewell dinner, marking the conclusion of a very successful ministry in that city. He goes to Houston, Texas.

Ernest E. Brown: minister of the Rumney, N. H., Baptist Church.

J. Stanley Dahlman: pastor of the Covenant Congregational Church, Cleveland, Ohio.

R. Berwyn Daniel: pastor of the Congregational Church, North Hampton, N. H.

Barbara Dow, M.R.E. '46, is director of religious education at the Unitarian-Universalist Church, Portsmouth, N. H.

Hilda R. Frank is with the Congregational Board of Home Missions in South Dakota.

William D. Goble: Assistant Minister, Tabernacle Baptist Church, Utica, N. Y.

Emmett L. Green: minister of the First Baptist Church, Lexington, Va.

Robert J. Harding: Congregational Church, Salem, N. H.

William H. Herman is Assistant Minister of the First Baptist Church, Fall River.

Frank T. Hoadley is Assistant Minister of the First Baptist Church, Hartford, Conn.

Howard R. Johnson received an S.T.M. degree at Andover Newton this Commencement.

Mitchell C. Johnson is minister of Lincoln Congregational Church, Brockton.

James H. Jordan is in All Saints Episcopal Church of Riverside, Calif.

Heywood Knight: Director of Religious Education, Baptist General Association of Virginia, with headquarters at Virginia Union University, Richmond.

Alfred Kurzawa, S.T.M. '46, is back in Poland and has started a theological seminary. Andover Newton students collected several hundred excellent volumes to send him this spring.

Leland C. Lawrence: minister of the First Baptist Church, Centralia, Wash.

John P. McGee: on the staff of the Mt. Desert Larger Parish, with headquarters at Seal Harbor, Me.

Robert J. MacLeod is pastor of the Congregational Church, Boylston.

Thomas E. Moye: minister of the First Baptist Church, Sardis, Ga.

Donald L. Osborn became, on Sept. 1, pastor of the church in Hartland, Vt.

Donald O. Press is minister of the Congregational Church, Woodbridge, N. J.

Earle R. Ramsdell is pastor of Hill Memorial Baptist Church, Allston. A daughter, Cheryl, was born on March 9.

James W. Sala: business manager of the Presbytery of Chicago, Ill.

Howard Scarboro is pastor of the First Baptist Church, Ninety-six, S. C.

George S. Snyder is minister of Marysville, Ohio.

Frank S. Sparks is pastor of the Baptist Church, Etna, N. H.

Richard Stoughton: Congregational Church, E. Jaffrey, N. H.

Owen T. Turley: minister of the Church of the New Jerusalem, Berkeley, Calif.

Walter R. Van Hoek: pastor of the First Baptist Church, Rockland.

George E. Whittier: minister of the Congregational Church, Ward Hill.

ATLANTIC CITY REUNION

About 170 alumni of The Newton Theological Institution met at the Madison Hotel, Atlantic City, N. J., on May 22, between sessions of the Northern Baptist Convention. A. J. Nordlund, '20, President of the Society of Alumni of N. T. I., was the general chairman. After the dinner, Luther Wesley Smith, '23, was elected toastmaster. Charles L. Seasholes, '23, introduced the guests. Greetings and messages were brought by Carrol O. Morong, '35, Reuben E. Nelson, G'33, Isaac Higginbotham, '14, Francis W. Thompson, '40, and Prof. Russell C. Tuck, '29. Dr. W. O. Lewis, Executive Secretary of the Baptist World Alliance, then gave the main address. H. E. Hinton, '19, led in the singing of "Andover Newton," and Richard B. Smith, Assistant to the President of Andover Newton, pronounced the benediction.

In Memoriam

The Newton Theological Institution

Henry Franklin Dexter, 1887
Herbert Edgar Thayer, 1887
Henry Winn Pinkham, 1891
Daniel Sanford Jenks, 1893
Frank Day, 1895
Birney Stillman Hudson, 1897
Daniel Webster Kimball, 1897
John Howard MacDonald, D.D., 1897
John Eddy Berry, 1897
William Byron Bezanson, 1899
Walter Boardman Bullen, 1904
Owen Clarence Brown, D.D., 1905
Walter Irving Towle, 1905
Albert Hayes Stanton, 1907
Earle Bennett Cross, Ph.D., 1910
Howard Almeron Pease, G 1910
Charles Riseborough, 1912
Gaius Humphrey Barrett, 1913
Chellis Vielle Smith, 1915
Carl John Bergman, 1920
Lottie Everline Grant Padelford, 1931

Andover Theological Seminary

James Richmond, 1877
William Orne Weeden, 1880
Charles Herrick Cutler, D.D., 1886
Calvin Montague Clark, D.D., 1888
Edward Delevan Disbrow, 1892
Alexander Phoenix Bourne, 1894
Alfred Dewey Keegan Shurtleff, 1897

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Andover Newton Theological School

Bulletin

Andover Newton and Clinical Training

December 1947

Newton Center, Massachusetts

THE ANDOVER NEWTON THEOLOGICAL SCHOOL
BULLETIN

VOL. XL DECEMBER 1947 NO. 1

EDITORIAL COMMITTEE
AUSTIN PHILIP GUILES RICHARD DONALD PIERCE

FOREWORD

THE word "clinical" when used in connection with theological education has come to mean — the teaching of human relations in the theological education, training, and service of the student through supervision of his successes and mistakes in Christian human contacts.

Although this term had an ecclesiastical reference in the Middle Ages, it was Richard C. Cabot who first applied its meaning, as acquired in modern medicine in the 1870's, to supervised teaching of the Christian religion in action. Chaplain Anton T. Boisen put this idea to work when in the summer of 1925 he accepted a group of theological students for training at the State Hospital for Mental Diseases in Worcester, Massachusetts.

It is with the forthcoming 25th anniversary of this important venture in the field of theological education in mind, that we devote this issue of *The Andover Newton Theological School Bulletin* to our association with Dr. Cabot.

AUSTIN PHILIP GUILES

The Andover Newton Theological School Bulletin is issued by the Andover Newton Theological School at Newton Center Branch Post Office, Boston, Massachusetts, four times a year, December, February, April and June. Entered as second-class matter December 22, 1908, at the Post Office at Boston, Massachusetts, under the Act of July 16, 1894.

ANDOVER NEWTON and CLINICAL TRAINING

The world-Christian William Paton, speaking one morning in our Andover Newton Chapel, began his remarks with the interpretation of a familiar incident in Genesis. He told us that Adam, upon hearing the pronouncement of Heavenly Justice with respect to his behavior, took Eve by the hand and said:

> "My dear, I perceive we are in the midst of a period of transition."

When two Theological Schools, Newton and Andover, finally joined hands in the fall of 1931, with President Everett C. Herrick (now President Emeritus) officiating, there were those of us who were sure that their direction was toward the Garden and not away from it. It was at that time that clinical training crept in under the wing of Andover, at the suggestion of three faculty members of Newton.

Change at Andover Newton in the continued development of theological education carried along so acceptably under Acting President Vaughan Dabney is further becoming manifest with the arrival of President Harold W. Tribble. For no professor who was present at our first formal Faculty Meeting of the year doubts that more forward steps are about to be taken in the transition period of theological education which has been going on since 1914.

I

THEOLOGY AT THE BEDSIDE

Andover and Newton first expressed their interest in Clinical Training before the days of Andover Newton. It was President Herrick who in 1924 invited Dr. Richard C. Cabot to come to the Newton Theological Institution and give his lecture, "A Plea for a Clinical Year for the Clergy."

In his article on "Theological Teaching at the Bedside" in our Bulletin (Vol. XXVII, No. 4) Dr. Cabot wrote:

> "We want no 'socialization' or 'psychologizing' of the gospel that transforms it into social work and into psychiatry. We want to bring the teaching of Jesus Christ and the theology founded upon it to the people who need it most, to 'those who are afflicted and distressed in mind, body or estate.' We want no minister to compete with physicians in the task of healing or with social workers in the work

of rehabilitating the needy. Those two great professions have their work. We of the faculties of theological schools have our skill, too, but so far we have not carried it to the individuals who need it most. We mean to train pastors, but in fact we train preachers and leave them to pick up the mastery of their pastoral duties without adequate *instruction on the job.*

"In his parish, every pastor must visit the aged, the sick and the bereaved. He can learn to do this as medical interns learn their job — by going where the infirmities of mankind, spiritual as well as physical, are concentrated, that is, in institutions.

"So we shall reinvigorate the ministry and reinforce the preacher. So we shall deepen our theology and revive our intimacy with Jesus Christ. So we shall give new impetus to the life of the Christian church. So we shall deepen the community's respect for the clergy. So we shall make our students welcomed in their parishes because the people will see their ministers doing the work of Jesus Christ seven days in the week, not only in the honorable distinction of preaching but in the humble services of the home. Individual service brings Christianity home to men's hearts. They see the minister in the thick of the fight against despair and temptation. They see him suffer. They sometimes see him fail as the doctor often fails, and they esteem him all the more because he has given his best and made a good fight.

"When the Christian minister fills that position in his parish, when he is known by his deeds, he will be listened to in the pulpit as he has never been listened to in our time. Andover Newton has a unique opportunity to lead the other seminaries by making its teaching both scholarly and clinical, filled both with love of God and with the understanding of man's sufferings."

Another medical doctor, who at about the same time as Dr. Cabot, began to encourage theological students to study under supervision in social institutions and agencies, was an Episcopal layman in Cincinnati named William S. Keller. Young pastors and students who made contact with Dr. Cabot or Dr. Keller from 1923 on became sure that they saw at least one sign or signal of change in the pre-1914 Christendom which seminaries had been slow to leave behind them.

II

THE BEGINNINGS OF CLINICAL TRAINING IN NEW ENGLAND

With the encouragement of friends like Professors Arthur Holt and Fred Eastman of Chicago Theological Seminary, Professor Norman B. Nash of Episcopal Theological Seminary (now Bishop Nash), and Dr. R. C. Cabot, — the Congregational Minister Rev. Anton T. Boi-

sen became the Chaplain at Worcester State Hospital on January 1, 1925.

This could hardly have happened had it not been for the Superintendent, Dr. William A. Bryan, a friendly and courageous expert in hospital administration. Chaplain Boisen's salary had to be supplemented by churches and private individuals. And it will interest Andover Alumni that the largest annual gift during those first three years was made possible by an Andover Trustee, Oliver D. Sewall, through the Massachusetts Congregational Conference.

The summer of 1925 Chaplain Boisen was permitted to bring three theological students to the Hospital, two to work as orderlies, and one student, a woman, to assist in the department of psychiatric social work. As a result of Chaplain Boisen's visits to the Seminaries four students came to the Hospital for the summer of 1926, and seven in 1927.

Soon after my arrival at the Hospital in June 1928, I learned that although Chaplain Boisen was turning a generous share of his salary back into the work, he was not going to be able with funds in sight to support the summer group which numbered eleven students.

So, as Chaplain Boisen drew me further into his financial worries, I turned to Dr. Cabot for wider contacts and new sources for funds. He was untiring as he sent me with letters of introduction to his friends, many of them his former patients. Some gave little, some much, — wondering, I suppose, how long they would have to keep on paying those outdated doctor's bills. But when I approached the Earhart Foundation with a request for funds in the fall of 1929, we were advised to incorporate the idea and organization under the laws of the State.

Since Mr. H. B. Earhart, who made this suggestion, knew that the cost of the necessary legal services seemed like a large sum to us at the time, he kindly offered us the assistance of the attorneys associated with his business organization in Detroit.

Then came the choosing of a Board of Governors or Directors, and the question of what we would call the Project. An excerpt from a letter addressed to me from Chaplain Boisen dated Chicago, October 21, 1929, reads as follows:

"The suggestion with reference to incorporating seems to me a good one. I suppose that means that we shall have to find a name as well as an address. I have not thus far found anything very satisfactory. The name 'Committee for Religious Work among the Mentally Ill' suggests itself to me now. That is more in accord with the emphasis which Dr. Cabot would give and the one which he considers most likely to appeal to possible givers. If you can think of anything

better I shall be delighted. As to the headquarters my feeling would be that if Dr. Bryan is willing it might be better to give it as the Hospital or else, if Dr. Cabot is willing, at his residence with the committee as the incorporators."

The committee to which Chaplain Boisen referred consisted of Richard C. Cabot, William A. Bryan, Henry W. Hobson, Ashley Day Leavitt, Samuel A. Eliot, and William Healy.

When I gave this letter to Dr. Cabot, he entered suggestions in ink at the top of the page as follows:

" 1. Committee for educational, occupational, recreational, and religious work among the mentally ill.
2. Committee for social work among the mentally ill."

On November 6, 1929, Chaplain Boisen wrote me from Chicago:

" I am much delighted at your report. You seem to be making progress. I am glad especially that Dr. Cabot approves of the suggestion regarding incorporation and that he is willing to have the headquarters placed in his house. I don't exactly like the addition of other words to a title which seemed to me already rather clumsy, but if Dr. Cabot wants it that way I shall make no objections. I don't want it so on our stationery."

On November 25, 1929, Chaplain Boisen wrote me again as regards name and incorporation:

" As to other sources, I suppose we can count on the Massachusetts Congregational Conference for the two hundred they have been giving now for several years and on the Old South and Harvard Churches for the hundred dollars each which they have been giving. The Second Church in Newton and the First Parish Church in Brookline have been giving us fifty dollars each. Miss Mabel Gage of Worcester, a member of Central Church, gave us twenty-five dollars last year and fifty the year before. . . .

" In regard to the name, my feeling is that three adjectives are rather too much. That also is the way (Fred) Eastman feels about it — I took the problem to him for suggestions. He asks, why not cut out the term 'recreational' and make a sort of play on words and call it, 'Committee on Ministry among the Mentally Ill'. It is not an easy question to solve. You have my full authorization to go ahead and use whatever term Dr. Cabot and Dr. Bryan will agree to.

" As to incorporators, I think Dr. Bryan should certainly be included if he is willing to serve. Of the regular members of the committee Mr. Hobson is of course the one to be counted on in addition to Dr. Cabot to do the necessary work. I should think however it might be a most excellent plan to have your name down as secretary. I am quite ready to leave this matter to your judgment with a recommendation in favor of the latter suggestion."

In order that we, almost twenty years later, may know how our project was being presented at that date I include here my letter to one of Dr. Cabot's friends.

November 29, 1929

Dear Friend:

Dr. Cabot thinks some descriptive material about our work would not be unwelcome to you. I hope you will pardon me if I assume too great an interest on your part.

The work of students of the ministry among the mentally ill at Worcester State Hospital is being incorporated this year at Dr. Cabot's residence in Cambridge by the following Committee: Dr. Cabot, Chairman and Treasurer; Dr. William Healy of the Judge Baker Foundation; Rev. Henry W. Hobson of All Saints Church, Worcester; Dr. W. A. Bryan, Superintendent of Worcester State Hospital; and Rev. Anton T. Boisen, Chaplain at the Hospital. Its personnel at present consists of Mr. Boisen, four assistants who remain at the Hospital all or a half of the year, and nine students for the ministry who take the three months' course in the summer.

The aims of the project may be said to be as follows: (1) Theological seminaries have never been able to give the student preparing for the ministry the helpful touch which the clergyman usually manages to pick during the passing years of his ministry; a kind of internship for theological students is what our project is aiming at; the helpfulness of the practicing physician depends upon his getting into actual touch with the ills and tragedies of human life early in his life-work; this would appear to apply to the minister. (2) Mr. Boisen soon after he was ordained to the ministry passed through a mental illness and upon his recovery became convinced that the problem of suffering among the mentally ill should no longer be handled by the clergy in the artificial manner of the past; thus another aim of our project is that religious workers shall understand something about psychiatry and should strive to do educational, recreational and religious work with the patients in the hospitals. Besides being recipients of the values of organized work, it can be seen readily what it means to the patients on the wards to have an attendant replaced by an interested divinity student who is a sympathetic learner about human ills; the usual attendant who is with the patients ten hours of their day, and is thus the most important factor in their recovery, usually is not a high type of individual. (3) Contributions to the study of mental and emotional ills, particularly in the field of psychology of religion, may be expected from those of our changing personnel who have a turn for scholarship; Mr. Boisen's articles have been accepted by scientific journals and he is at present teaching in Chicago and Boston Theological Seminaries; three students are writing their Ph.D. theses in connection with our project.

When you return to Boston I trust you will permit me to come and tell you more of our work and aspirations in this neglected field.

Sincerely yours,

As to the final decisions about place, name and officers, Dr. Cabot, Dr. Bryan, and Chaplain Boisen agreed that headquarters at Dr. Cabot's residence, 101 Brattle Street, Cambridge, would encourage people to place confidence in our enterprise. The Committee already named expressed willingness to become the Board of Directors or Members of the Council. The name we arrived at was "The Council for the Clinical Training of Theological Students, Inc." Dr. Cabot and Dr. Bryan showed some hesitation about using the term "clinical." But this had been the word used in Dr. Cabot's original presentation of the idea. So, as there had been no questions raised by the members of the medical profession, — and we certainly had worked closely enough with many of them, — the above title was written into the incorporation papers.

Our application for incorporation was assigned to the Department of Public Welfare. And it hardly seems eighteen years ago this January (1948) that the Reverend Ashley Day Leavitt, Chaplain Boisen and I, together with Mr. Earhart's legal representative, placed our application before Mr. Richard Conant, then Commissioner of the Department, in his office in the State House Annex.

So it happened that in 1924-25 two men of God, Dr. Richard C. Cabot, formerly Chief of the Medical Service at the Massachusetts General Hospital and then Professor of Social Ethics at Harvard University, and the Reverend Anton T. Boisen, recently appointed Chaplain at the Worcester State Hospital, launched a development in theological education which may, in time, compare favorably to the work of Osler, Welsh, Halstead, Mall, Howell, Abel, and the Flexners, in Clinical Medicine. The Council for the Clinical Training of Theological Students was incorporated at 101 Brattle Street, Cambridge, Mass., January 21, 1930.

It has been thought wise to include in this section of our study two excerpts from the writings of Chaplain Boisen.

"THE OBJECTIVES OF THE COUNCIL FOR CLINICAL TRAINING

By A. T. Boisen

The Concept of Clinical Training

The idea of a clinical year in theological education was first put in circulation by Dr. Richard C. Cabot in an article which appeared in the *Survey Graphic* for December 1925. As the man who had introduced the case method into medical education, who had been chiefly responsible for the inauguration of hospital (medical) social work,

and one who was at that time teaching in the Harvard Divinity School, he had been impressed with what seemed to him a strange lag in theological education. It was assumed, he said, in the theological school that skill and ability in dealing with persons in trouble could not be taught and that the knowledge of religious experience dealt with in the class room could be gleaned from library shelves or deduced from the inner consciousness of teacher and student. There was thus no body of concrete experience held in common by pupil and teacher, serving as a field for illustration, holding discussion down to reality, and linking in profitable union the minds of those present.

The Council for the Clinical Training of Theological Students, which grew directly out of the movement launched by Dr. Cabot, has accordingly proceeded on the assumption that its task was to provide first-hand experience under guidance with sick people and that its training centers would measure up to certain standards."

"FIRST ANNUAL REPORT
TO THE
DIRECTORS OF THE COUNCIL
FOR THE CLINICAL TRAINING OF THEOLOGICAL STUDENTS
ANTON T. BOISEN, *Secretary*

29 September 1930

The Council for the Clinical Training of Theological Students has now been in existence for eight months as a legal entity and for six years as an actual undertaking. In June 1925 three theological students were brought to the Worcester State Hospital, two to work on the wards and one with the Social Service Department, in order to study at first hand the serious disorders of the personality. Since that time the work has grown steadily. The number of summer students has increased from 3 in 1925 to 4 in 1926, 7 in 1927, 11 in 1928, 15 in 1929, and 16 in 1930. The number of hospitals interested has increased from one in 1925 and 1926 to 2 in 1927, 3 in 1928, 4 in 1929, and 5 in 1930. The annual budget raised from outside sources has in the same period increased from $300 in 1926 to $680 in 1927, $2500 in 1928, $1660 in 1929, and $6450 in 1930.

The most important single step in this development is the organization and incorporation of the Council for the Clinical Training of Theological Students whose first annual meeting we are holding today. This took place on January 21, 1930, in Dr. Eliot's study at the Arlington Street Church, those present being Dr. Cabot, Dr. Eliot, Mr. Hobson, Mr. Boisen, and Mr. Guiles, together with the lawyer who had charge of the incorporation. After the adoption of the constitution and by-laws the following officers were chosen: Dr. Cabot, President; Henry W. Hobson, Vice President; and Mr. Boisen, Secretary.

This photograph of the student group at the Worcester State Hospital the summer of 1929 is included here because the young woman on the right is Geneva Dye, the first student from our theological school to take supervised clinical training in a hospital. She is now a medical doctor, Mrs. Joseph Turner, at Swatow, China. Miss Dye returned to the Hospital for the summer courses of 1930 and 1931.

At the close of this first year of our corporate existence it is a great pleasure to report satisfactory progress in all our ventures. Mr. Guiles, to whose vision and initiative the present development is due, has successfully raised the entire budget and has in addition spent seven months in the Massachusetts General Hospital exploring the opportunities which such an institution affords to deal constructively with the inner difficulties of the physically ill. He reports encouraging results and we hope that this may mean a widening of the field of service before our Council to include other types of institutions."

Clinical training at the Massachusetts General Hospital was pioneered in February 1930. This was our first attempt to introduce the clergy into the closely geared mechanism of a general hospital. In my report to Dr. Cabot of June 7, 1930, the story of the first four months is told with a detailed analysis of mistakes and successes. Although plans for my supervision of theological students at the Massachusetts General Hospital were interrupted the winter of 1930-31 because of a recurrence of Chaplain Boisen's illness, and my hav-

This photograph of the 1931 group at the Hospital, besides Miss Dye (second row center) shows two of our students, A. William Loos (at the extreme left) and Robert Bell (second from the extreme right).

---

ing to become responsible for his work at the Worcester State Hospital, two students nevertheless were permitted to train during the summer of 1931 under the director of orderlies and the Chief of Social Service at the Massachusetts General Hospital. These students not only were supported by those of us who were financing the work at the time; but also were transported to the Worcester State Hospital for seminars and lectures, thus enabling them to take advantage of our teaching program along with their practical training. This procedure was repeated for the two students who were at the Massachusetts General Hospital the summer of 1932. The following letter from the Chief of the Medical Service, Dr. James Howard Means, is of interest at this point.

JAMES H. MEANS, M.D.

MASSACHUSETTS GENERAL HOSPITAL

BOSTON

JANUARY 11, 1933

Mr. A. Philip Guiles
14 Mason Road
Newton Centre, Massachusetts

Dear Mr. Guiles:

In reply to your letter I will say that it seems to me the clinical experience for theological students is working out well in the way we have been trying it at the Massachusetts General Hospital.

In the summer two students, working half time each, together give the service of one full-time orderly. Their service in this capacity has been thoroughly adequate from the Hospital's point of view and on their side the work provides an opportunity to become familiar with the reactions of sick people, which is bound to be helpful in any personal ministry which they may later undertake.

In the other half of their time the experience in the social problems of medicine which Miss Cannon and Miss Evarts have arranged is sure to prove valuable. Last summer Mr. Cameron particularly seems to have seen and grasped an opportunity for doing a constructive work with children with heart disease which contributed directly to their welfare. Such an experience as well as benefiting the children undoubtedly was of high educational value to Mr. Cameron.

I am sure that your undertaking is sound and I hope that it may continue.

Sincerely yours,

J. H. Means

JHM:LWH

If it appears to our Alumni and friends that too much is being made of this reference to our clinical training beginnings in a general hospital, may I remind you that clinical training, so far as Dr. Cabot had anything to do with it, began in a mental hospital, and spread to other mental hospitals. However, Dr. Cabot was always of the opinion that the general hospital, the hospital for chronic diseases, and the almshouse, were the logical gathering places of folk who could respond best to what the minister has to give, and who could make possible relationships under supervision in which the theological student could best do his learning and growing. The trend since that time toward the theological school's affiliations with these types of institutions for teaching and training purposes would seem to support the position Dr. Cabot was taking then. The fact therefore is,

Andover Newton's cordial relations with the staff at the Boston City Hospital began in the spring of 1934. The photograph shows our Clinical Training group of that summer. From left to right these men are Edward T. Clapp of Harvard Divinity School and Andover Newton, W. Gordon Poole of Andover Newton, the Rev. James H. Woods, supervisor, and Francis P. Randall of Crane Theological School of Tufts College.

that the first exploratory work in Clinical Training in the general hospital began February 18, 1930, at the Massachusetts General Hospital.

For a year and a half after Dr. Cabot came to the Andover Newton Faculty as Professor of Sociology and Applied Christianity, the fall of 1934, he remained President of The Council for the Clinical Training of Theological Students. And while he retained this connection, the training center which he supported at Massachusetts General Hospital was considered a facility of The Council for the Clinical Training of Theological Students. By the spring of 1936, however, he concentrated his attention on our Andover Newton Project in Clinical Experience for Students of New England Theological Schools. Thereafter, until the establishment of the Institute of Pastoral Care, under the direction of the Rev. Rollin J. Fairbanks, January 28, 1944, the training center at Massachusetts General Hospital became the facility of Andover Newton and cooperating theological schools in Boston and vicinity.

III

CLINICAL TRAINING BEGINS AT ANDOVER NEWTON

In the spring of 1931, President Herrick mentioned the possibility of including me on the faculty at Andover Newton. The summer following he referred me to a committee of the Faculty consisting of Professors Charles N. Arbuckle, J. P. Berkeley, and himself. As a result of these conferences I became a member of the Andover Newton Faculty the fall of 1931 with the designation, Director of Clinical Training.

By the fall of 1932 Clinical Training at Andover Newton had become a related but separate venture of The Council for the Clinical Training of Theological Students, Inc. The story which led to this separation is a long one; but it is believed that enough of it should be given here to enable Alumni and friends to know a few of the causes which brought this about.

The essential differences, which by January 1, 1933, made the Clinical Training paths of the Council and Andover Newton separate, could be said to be these.

i. Dr. Cabot believed that all mental illness is organically based, though he admitted that there were not knowledge or facilities available to the medical profession to get at these bases at the present time in many mental disorders. On the other hand, the Rev. Anton T. Boisen, Chaplain at the Worcester State Hospital, believed that much mental illness can be understood as crises experiences in human beings, and need have no basis in organic diseases. Chaplain Boisen, who had been a mental patient himself, favored the study of and ministry to mental patients; whereas Dr. Cabot believed the general hospital, the hospital for chronic diseases, and the almshouse offered the best clinical situation for the ministry and training of young ministers and theological students.

ii. The content for the clinical training of students was quite different for Dr. Cabot than it was for Chaplain Boisen. Whereas Dr. Cabot stressed, in the student and patient relationship, the operational, the interchange of spirit with spirit, ideas with ideas, and the exchange of imaginative and creative language by means of gifts and symbols, Chaplain Boisen, on the other hand, stressed the educational values to the student of the student-patient contact, the explanatory, the descriptive, and the meaning of facts elicited. It was mainly by means of group recreation and group services of worship that Chaplain Boisen and his students served the patients.

iii. A third set of differences, which grew into forces toward separation, had to do with loyalty between interested members, location of working staff members, and limited funds for travel. Helen Flanders Dunbar, a theologically trained medical doctor, who had worked as a theological student in the Social Service Department of the Worcester State Hospital the summer of 1925, and Chaplain Boisen worked closely together on Council matters. The same could be said of Dr. Cabot and myself.

iv. Another reason for Andover Newton and the Council taking separate ways had to do with future policy. As Dr. Cabot and I looked ahead we could see one of two courses to pursue: either (a) clinical training for the clergy would become a national movement like mental hygiene which would mean a permanent organization, recurring yearly budgets, a paid staff, etc.; or (b) clinical training would become an inherent and accepted part of theological school education, which would mean inclusion in the seminary budget and affiliation with nearby hospitals or institutions as clinical training centers.

I worked under the careful guidance of Dr. Cabot from the time he began to take responsible interest in clinical training the summer of 1928, until Dr. Cabot's passing in May 1939. Let us see now, in outline, how these differences worked themselves out, so far as our development of clinical training was concerned.

Under the Andover Newton Project in Clinical Experience for Theological Students of New England Theological Schools from 1933 to 1938, the following hospitals were opened as clinical training centers for these students: the Boston Dispensary of the New England Medical Center; the State Infirmary at Tewksbury; the State Sanitarium at Lakeville; the Pondville Hospital at Wrentham; the Newton Hospital; the Boston City Hospital; and the New England Baptist Hospital. Some training of students was carried on at the Rhode Island State Hospital at Howard, the State Hospital for Mental Diseases at Foxboro, and the Norfolk Prison Colony. I remind you that the supervision of theological students at the Massachusetts General Hospital under Chaplain of the Council of Churches, Russell L. Dicks, was reserved for the students of the Council until the summer of 1936, when this hospital became one of the training centers of the New England Project.

An outline of a project which would provide clinical experience for students in theological schools of New England was sent to Dr. Cabot and the theological executives of these seminaries. Omitting a somewhat lengthy description of the supervision and training at the various centers, the outline runs as follows:

"The plan is to train with proper supervision and control a limited number of theological students who will be residents in hospitals or related institutions for a three-month period during the summer.

The Earhart Foundation of Detroit is willing to cooperate in an earnest effort on the part of theological schools themselves to study carefully the question of internship for pastors which for some time has been the key interest of Dr. Richard C. Cabot and certain theological schools' deans and professors.

For the year 1933 this Foundation has appropriated a sum which will cover the cost of direction, supervision and general expenses of the project, and in addition they offer to pay one half of eighteen scholarships of one hundred dollars each to the theological schools of New England provided the other half is supplied by the seminaries themselves. Two students are to be assigned scholarships from each theological school.

This Foundation has intimated that it will entertain a request from the cooperating theological schools, through one of their number, for funds to carry on an extended program to include a wider range of training and more scholarships for students in other years.

The Earhart Foundation has chosen to administer its appropriation for this purpose for 1933 through the Bursar's office of the Andover Newton Theological School and has suggested that the project be under the direction of Austin Philip Guiles of their faculty.

On December 20, 1932, I received this letter from Dr. Cabot:

Harvard University
Department of Sociology
Emerson Hall
Cambridge, Massachusetts

December 20, 1932

Dear Mr. Guiles:

I am glad to endorse your program for Clinical Training of Theological Students. I am sure that there is a vital need for such training and that you are fitted to see it carried out in the ways suggested in your prospectus.

Yours sincerely,
Richard C. Cabot

On January 13, 1933, President Herrick wrote the following letter to Dr. Cabot:

Andover Newton Theological School

January 13, 1933

Dear Dr. Cabot:

Ever since Mr. Guiles came to the Andover Newton Theological School I have been concerned that his work should not be spread out so widely as to make it less effective than it ought to be locally. We

have just worked out a plan for which we received some support from the Earhart Foundation whereby he can devote himself to the work at the Seminary and develop the clinical side among the New England Theological Seminaries exclusively. We want to do this in the way that will be entirely in harmony with the work that is being done now and supplementary to it if possible. Meanwhile we are ready to support him in this more specific plan which I trust we can put into operation in a modest way this summer. With all good wishes.

Sincerely yours,
Everett C. Herrick

On January 17, 1933, Dr. Cabot wrote President Herrick this reply:

Dear President Herrick:

I am much interested in your letter telling of your plan to develop the clinical side of seminary training in New England with the support of the Earhart Foundation. I should be very glad to hear from you further in relation to the details of this plan as you work it out, — the seminaries cooperating, the opportunities offered, the amounts paid students, the supervision of it, the plan for Mr. Guiles' work at your seminary, etc.

I see no reason why this plan of yours should not aid and extend the purposes of the Council of the Clinical Training of Theological Students. Later, perhaps, when your plans are formulated we can arrange for a convenient dove-tailing of functions and activities between the two movements.

Yours sincerely,
Richard C. Cabot

On February 11, 1933, President Herrick wrote this letter to Dr. Cabot:

Dear Dr. Cabot:

I infer from a cordial letter which I received from President Moulton of Bangor that you were able to interest him in the plans for the clinical training in New England seminaries, and I thank you for helping us at this point.

I have received a final letter from the Foundation and have at their suggestion sent on the first requisition.

All of the seminaries are willing to cooperate with the possible exception of the Episcopal School in Cambridge. Dean Washburn is very friendly however and the participation there can be left open.

The group at present is Yale, Hartford, Harvard, Boston University, Tufts, Bangor, Andover Newton. That is a fine start it seems to me.

With great appreciation of your help especially as a guiding friend of Mr. Guiles, I am

Cordially yours,
Everett C. Herrick

The following minutes may be of interest to our Alumni and friends:

Congregational House, Boston
June 15, 1933

Following a meeting of the Interseminary Commission for the Training for the Rural Ministry, a meeting in the interests of the clinical training for theological students as supported by the Earhart Foundation through Andover Newton Theological School was held. Those present were Dean Weigle, Dean Potter, President Moulton, Dean Dabney, President Herrick, and Professor Guiles. Dean Knudsen was present but left previous to the calling of the second meeting.

It was voted to organize as an advisory group to Professor Guiles and his work. Herrick elected chairman, and Dabney, secretary.

It was voted that in addition to the executive members of the seminaries represented, the following names be added: Dr. Richard C. Cabot, Dr. George Bigelow, Dr. Arthur P. Noyes, Mr. Howard T. Gill, and Dr. Frank Wing.

The first summer of the clinical project proved to be a satisfactory one and letters of approval and appreciation were received from the following theological school presidents or deans: Robbins Wolcott Barstow of Hartford; Luther A. Weigle of Yale; Albert C. Knudsen of the School of Theology, Boston University; Willard L. Sperry of Harvard Divinity School; and Warren J. Moulton of Bangor Theological Seminary.

On November 24, 1933, Dr. Cabot wrote this letter to President Herrick:

Dear President Herrick:

I am thoroughly in sympathy with the work being done under the Earhart Foundation grant to the Andover Newton Theological School. It takes time to get the venture working satisfactorily and to train supervisors fit to guide the theological students in the various institutions to which they are sent. This training is progressing, I think, as fast as can be expected and the students are getting valuable experience.

I have seen the budget proposed for next year and it seems to me well planned and not excessive or unbalanced in any particular.

You know of course that I am officially connected with another group doing similar work, namely, The Council for the Clinical Training of Theological Students. I think there is plenty of room for both ventures and that they can help each other by exchanging experiences. I am heartily interested in both.

Yours sincerely,
Richard C. Cabot

In January 1934 I returned to Scotland to complete the requirements for my degree in the Psychology of Religion. From there I wrote a letter of appreciation to Dr. Cabot. On April 28, 1934, he replied as follows:

Richard C. Cabot, M.D.
101 Brattle Street
Cambridge, Massachusetts

Dear Mr. Guiles:

I never acknowledged your nice letter from Scotland as I was not sure whether you would be there or here if my letter reached you.

I care very much for the sort of expressions of regard which your letter contained. Few people ever go out of their way to write things like that, with no motive except the desire to be kind. Thank you!

I have reached the retiring age at Harvard and so I shall have no more job next autumn. I am letting you know of this in case you or President Herrick think there is any way I could be of use to your students this coming year. I am putting out feelers in a good many directions in the belief that it is still a good thing for me to be teaching Ethics even though I shall be sixty-six next autumn.

I hope all is going well with you and your work.

Yours sincerely,
Richard C. Cabot

I immediately presented this opportunity to secure Dr. Cabot for our Faculty to President Herrick and Dean Dabney. And before the first of June of that year arrangements had been made for Dr. Cabot to begin with us in the fall. On June 11, 1934, Dr. Cabot wrote as follows:

Dear Dr. Guiles:

Naturally after the events of last Saturday, in the future you and I are going to see a lot more of each other than we ever have before. I am very glad of this, as you know. I do not know how busy you are in the course of the next week or two. I should like to have a good talk with you about our future work and also about this summer's work, if you would have time to come over here some afternoon. . . .

Sincerely yours,
Richard C. Cabot

Clinical education and training for theological students and pastors and the Andover Newton Theological School have been associated together in the minds and thoughts of a great many people. In fact, some of our Alumni and friends have wondered if the Administration has not been making a mistake in allowing this newcomer in theological education to receive so much attention.

Probably President Emeritus Everett Carlton Herrick, the first theological school president or dean to give clinical training a home, was as usual fully aware of what he was doing. Apparently he knew that new life, especially in theological education, requires a considerable amount of nursing.

Clinical Training at Andover Newton, however, is no longer in its infancy. Possibly President Harold W. Tribble views this manifestation of theological school life and work somewhat as Eli saw the boy Samuel in the temple. For almost as soon as he arrived on the Hill, Clinical Training began making requests of him, insisting that it was receiving new calls from the Lord. Such a call, for instance, is the Summer School at the Boston City Hospital, which is under the direction of John M. Billinsky. This call has to do with laborers for the clinical training department of the vineyard. Another call has to do with increased personnel and facilities for pastoral counseling which Andover Newton has been supporting at Old South Church in Boston since 1933. Still another call tells of the new Andover Newton Psychological Test which the Department of Clinical Training has developed for the use of admission committees of accredited theological seminaries. The call in this connection is for added assistance and equipment which will enable our school to score these tests which will be used, we hope, to an increasing extent by other theological schools.

Although President Tribble has been listening patiently to these calls coming through this Department, we know he will not like Eli of old suppose that this Samuel within his house is just "hearing voices."

IV

TESTS OF GROWTH

In "The Meaning of Right and Wrong" Dr. Cabot has cited five tests of growth: (1) continuity of plan; (2) appearance of the new; (3) the original purpose expressed in successive stages of development; (4) timeliness; and (5) furtherance through success and failure. How has clinical training at Andover Newton stood up under these tests?

Without expecting the further attention required for an exhaustive reminder of facts under these headings, allow me to mention a few significant features in the development of clinical training at our school.

1. We have followed and shall continue to follow the explanation of clinical training for theological students and pastors as described in Dr. Cabot's article in *Survey* for December 1925; and as stated in

his article "Theological Teaching at the Bedside" contained in *The Andover Newton Theological School Bulletin* for October 1935 (Vol. XXVII, Number 4).

In fact, we believe that clinical training in theological education, generally, must come back to his meaning of it, and content for it, if it is to have the promise for seminary education and the life of the Christian Church which Dr. Cabot saw for it.

2. The new has appeared in life-changes toward maturity, in our clinical teachers and students, in improved conditions in patients and parishioners ministered to, in improved methods in teaching and practice, and especially in the collection of data in religious experience never before collected in such amounts.

3. As clinical training passed from the emphasis upon the pathological to the study of, and service to, persons and families in more incipient stages of illness, its original purpose persisted. This has been true as it has moved from the summer vacation period into the curriculum of the academic year. It has been marked in the development of graduate courses leading to advanced degrees through the use of this method of the interpretation of the Christian doctrine of man, and the forging of better instruments by which to serve him. And its original purpose lies deep in the efforts of Faculty members of Andover Newton who have been building a professional test which in time will become a selective instrument for distinguishing the so called "called" from "*the* chosen." Experiments in the use of tests from this department, for American Board Candidates, have been under way since 1944.

4. As to timeliness, cannot we trust the response of the successively appearing generations of students? Those responsible for theological education have not been slow to realize, that more lifelike methods and content must come to their theological school disciplines. Some who have been about to retire have said, "That's the job for my successor." Others have adopted the name in their catalogues but have not the content in their curricula. (See Article "Clinical Training in the Theological Seminaries" by Seward Hiltner of the Federal Council of Churches of Christ in America.)

5. Finally, as to furtherance through success and failure, we shall follow the usual procedure of leaving our mistakes to our critics and our own thoughtful silences. This, however, can be said of our successes.

i. Andover Newton was the first theological school to become fully responsible for the clinical training of its students and alumni.

ii. Andover Newton, under the guidance of Richard C. Cabot and an appointed Committee of New England Theological School Educators, conducted a five-year study of clinical training, the results of which are available in yearly reports, to Membership Schools of the American Association of Theological Schools.

iii. Since 1931 Andover Newton has supported a pastoral counseling center at the Wellesley Hills Congregational Church or at Old South Church, Boston.

iv. Andover Newton has developed graduate work for seminary graduates, in the field of clinical training and counseling, leading to a master's degree in sacred theology.

v. Andover Newton, through its connection with the Earhart Foundation, was instrumental in securing funds toward the establishing of clinical training at Bangor Theological Seminary; the School of Religion of the University of Southern California; the Episcopal Theological School, Cambridge; the Chicago Theological Seminary; the Bonebrake Theological Seminary; and the School of Theology of Boston University.

Besides being precious to all of us, there is something delightful about the way Luke the Physician worded the Preface to his account of the Gospel.

"Forasmuch as many have taken in hand to draw up a narrative concerning those matters which have been fulfilled among us, even as they delivered them unto us, which from the beginning were eyewitnesses and ministers of the word, it seemed good to me also, having traced the course of all things from the first, to write unto thee in order, most excellent Theophilus; that thou mightest know the certainty concerning the things wherein thou hast been instructed." (Luke 1:1-4.)

So has it come about, most excellent Alumnus or friend, that I have tried to present to you here in most condensed form, that modest outgrowth of Christ's Gospel which we at Andover Newton under the guidance of Richard C. Cabot, have been calling "Clinical Training".

A. P. G.

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Andover Newton Theological School
Newton Center 59, Massachusetts

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Andover Newton Theological School Bulletin

INAUGURATION ISSUE

THE ANDOVER NEWTON THEOLOGICAL SCHOOL BULLETIN

VOL. XL APRIL 1948 NO. 3

EDITORIAL COMMITTEE
ROGER HAZELTON RICHARD B. SMITH
with the assistance of
MARIAN ASAI EVELYN HODDER DOROTHY MIRICK

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PRESIDENT TRIBBLE

THE INAUGURATION OF

HAROLD WAYLAND TRIBBLE

PH.D., TH.D., D.D., LL.D.

AS PRESIDENT OF

ANDOVER NEWTON THEOLOGICAL SCHOOL

On November ~~12~~ 19, 1947, Dr. Harold W. Tribble became the sixth president of The Newton Theological Institution and the second president of Andover Newton Theological School. It was a fine New England autumn day with a touch of coming winter in the air. The Hill was crowded with old and new friends, from one end of the country to the other, joining to pay tribute to the School and its chosen leader. An atmosphere of cordial dignity pervaded the scene. It was a great and thrilling moment in the life of Andover Newton, and one that set the stage significantly for new advances in its corporate enterprise, common devotion, and growing leadership.

In this issue of the Bulletin we give the high points of this memorable event. Each group within the School was represented. Returning alumni and distinguished visitors emphasized our contact with the larger community of church and world. The day came to a delightful close with the inaugural dinner, in Noyes Hall, to which the various delegates, guests, and others were invited. Unfortunately, limitations of space prevent giving a full account of all that transpired, but those who attended will not soon forget the day and its deep meaning for our School.

THE SYMPOSIUM

At two o'clock on the afternoon of Inauguration Day the invited delegates, members, and friends of the School gathered in Noyes Auditorium to enjoy a most rewarding discussion. The topic was " The Future of Theological Education." The participants were men well known and respected for their contributions to seminary life and thought — President Edwin E. Aubrey of Crozer Theological Seminary, Dean Walter G. Muelder of Boston University School of Theology, and Rev. Milton C. Froyd of the Northern Baptist Education and Publication Society, whose study of ministerial education, in collaboration with Hugh Hartshorne, had been published about a year earlier and received much attention.

This meeting had been in the minds of the planning committee from the very beginning. The School had put into effect in the fall of 1947, after two years of thorough study by the faculty, a new curriculum involving many fundamental changes. Thus we wished not only to bring our own concern before the guests, but to test what we were doing by the judgment of other leaders outside the School group. The three men taking part in the symposium could not have been better chosen. Their addresses were transcribed, as follows.

THE CHIEF PROBLEM AND THE CHIEF OPPORTUNITY IN THE THEOLOGICAL AND BIBLICAL FIELDS

President Aubrey

I want to express my pleasure in having a share in this Inauguration and in the stimulation of your thought on these problems. Some years ago I sat at dinner next to a lady in Chicago and in order to get conversation going she asked, " What do you do at the University? " And I said, " I teach theology," and she said, " Oh, how dreadful ! " I think most people have the feeling that theology is a dreadful discipline because they have the suspicion that it is a rather irrelevant discipline. In this, theology shares the common problem of general education which is perennially challenged to show its justification in relation to the common life. And I would say that this is the major problem confronting us in theology today, and particularly in Christian theology or systematic theology.

Between the time I was a student in Chicago and the time I went back on the faculty, the tide of thought had changed from systematic to Christian theology. I was never sure what the implications of the titles were, — whether, being more Christian, theology was to become less systematic or not. But the problem of the relevance of theology to human life seems to me the major one facing us.

A number of specific problems arise within the field and on one or two of these I shall touch because it involves the question of relevance. First of all, I think theology must be relevant to the situations of personal life, and I mean not only personal religious living, but all of the problems of human self-realization and frustration. A business man who piles up a substantial fortune decides that it was not worth all the effort in view of the limited satisfaction which it gives. That viewpoint confronts us with a theological question as to the meaning of human life and personal destiny.

Not only that, but the creative personality is always concerned with matters of decision. It is supposed to be the peculiar characteristic of human life that it has the capacity for freedom. But this freedom is always in decision, and there is presented immediately to the individual a sort of conflict between the desire to remain free and the desire to commit himself. The consequence of this for theology, therefore, is that we cannot

escape the fundamental problem of commitment; but the commitment of life is not merely that of a course of action. When we speak of "investing one's life" we mean investing one's emotional as well as his intellectual or active life. Theology in the future will concern itself much more fully with the relation between faith and emotion than it has in the past. If we are to have a creative contact between our Christian faith and the determination of our own lives in decision, then the emotional life centered at this point constitutes the major issue for us.

Now we have come somewhat closer to this contact in what is known as existential theology. I believe that the danger in existential theology, however, needs to be recognized. It realizes that there is a psychological problem, — that the individual at every point of choice sees that he is caught between two eternities, an eternity of the past and an eternity of future destiny. The individual feels the fears of oppressiveness in every decision he must make. Also, he has committed himself in his decision to this vast universe and therefore to God. Now the danger, it seems to me, is that in stating the issue as one of personal decision and commitment and then making a metaphysical issue of this decision so that the individual is caught between these two infinities, we may short-circuit the process of responsible freedom itself.

It seems to me, then, that theology, particularly when it becomes interested in this so-called existential viewpoint, must relate itself with greater relevance to the province of psychology. Theology and psychology should be brought much closer together.

Now let me touch upon the field of Biblical studies. I am not a Biblical scholar and I am prepared to be trodden under foot of men, but looking at it from the outside it seems to me that the Biblical teachers are a problem to the seminary administrator to this extent: some of them have become so involved in Biblical research that they have not used their tools and skills to discover what it is that the Bible teaches. This danger Bernard Meland has pointed out in *Seeds of Redemption*. There is abroad among Biblical scholars today what he calls a new rabbinical literalism, by which he means that they have gotten so preoccupied with historical backgrounds that they are not ready to tell us what the message of the Bible is. Now I think it is time that Biblical research addressed itself to giving us, in the light of historical criticism, what it is that the Bible has still to say to us. The Bible will find itself on the rare book shelf unless the Biblical

scholars can convince their students that it has such dynamic power and such a saving message that they must apply the best equipment of human intelligence to the ferreting out and understanding of that message.

But having said that, may I say one further thing which needs to be said apropos of Bible studies, which is that we ought to be very careful in assuming that there is a Biblical theology. A historical approach to the Bible makes it abundantly clear that in the Bible we have a theological evolution and therefore that many theological differences exist within the Bible itself. It is very precarious to speak of Biblical theology without making full allowance for all the varieties of theology that we find in the Bible.

I might summarize what I have said briefly. The perennial problem of education is to keep in contact with the world, and of theological education to keep in touch with the church world as well as the world outside. The problems set for scholars arise out of human needs; and solutions offered by scholars will be tested by their value in meeting such needs. It is the task of the church to give men a clearer understanding of the ends for which human life can be lived. The Bible, furthermore, must be made to live again for our generation. It is not merely a mail-order catalogue. It is a moving account of man's groping after God and God's yearning over men. It is a book of searching questions that upset our shallow composure. It is a book of bold declaration to exercise faith dangerously. Unless our seminaries, then, can make students see that the Bible is such a book, it will take its place on the rare book shelf. We must encourage our ministers to think for themselves; we must give them the facts honestly; we must express in our faculties diverse opinions clearly so that students will be challenged to make their own decision; and, in order to achieve this, we must make our own teaching far more profound.

THE CHIEF PROBLEM AND THE CHIEF OPPORTUNITY IN RELATION TO SOCIETY

Dean Muelder

First of all I should like to bring the greetings of Boston University and our School of Theology to this inaugural occasion, and to express my appreciation for the invitation to participate in this meeting. Much of what President Aubrey has said correlates directly with what I wish to emphasize. Objectively speaking, the conflict of power is the great social problem in the world community and in the domestic community to which the church must address itself redemptively. To this problem the theological school must therefore address itself also. This power conflict and the growing sectarianism of our culture are very closely related. The greater the amount of secularism in our society — that is, the more the different segments and aspects of our life go their autonomous ways — the more there will be a power conflict, because as they get farther away from each other in a self-interested fashion they lose a common binding spirit, loyalty or devotion. If we are to bring any part of our culture under the kingly rule of God and under the supremacy of Christ, then we must make the whole culture a problem for theological education.

Last February in Pittsburgh there was held a great ecumenical meeting on the church and economic life. The delegates to this convention comprised about two-thirds laymen and one-third clergy, and the laymen were divided between leaders of management and leaders of labor. As they faced the question of the church's responsibility in economic life they laid this three-fold obligation on the seminaries, which I wish to underscore and amplify. They said that theological students and ministers needed to know much more about their society; that they needed to be better grounded in the social disciplines — economics, politics, and all the rest. They needed a deeper orientation in economic institutions, and now I am extending this to cover the whole social area of groups in power conflict with each other.

The second obligation is that the minister, and therefore the theological student, and therefore also the theological curriculum, must be concerned to master the art of handling controversial issues. This is an art to which very little attention has been given in the church or seminary. It involves those disciplines training a student to work within the life of the church, whereby the different interest-groups in society can be brought into

democratic relationship with one another, expressing themselves in controversy, yet in such a way that a plan of reconciliation can be found and society can move ahead in a constructive and redemptive manner. So the art of handling controversy, not the art of dodging it, as has so often been the case, is needed; not the art of smoothing over issues as if they were not there in society, not the art of using honeyed words where truth must be frankly spoken. Knowing the technical aspects of social dynamics in order to change social attitudes that mold fear is one of the major problems confronting us here.

The third responsibility which they felt at Pittsburgh had to be assumed is that this knowledge cannot be gained apart from social situations themselves. In other words, there has to be an internship appropriate to the learning of these skills and arts, for getting a realistic understanding of life. By this means the whole theological curriculum, right on down through the clinical psychology and social ethics, might be more enlivened, more realistic. This internship, which is so terribly needed, must be much better than all types we have been able to provide in the past.

There is a great opportunity here as well as a great problem. If the theological seminaries accept the challenge of our power-torn culture they will have a richer educational opportunity in dealing with social problems than I think a university or college has in the field of social science. What is quite characteristic of the people who are self-consciously scientific is that they want merely a descriptive procedure in the field of social problems, describing social institutions, describing crises, describing movements of population, but staying strictly away from evaluation and recommendation. The seminaries do not need to have those inhibitions which keep the social sciences from growing up. We have an opportunity to carry through the social sciences to their normal, functional, and pragmatic end, for we need not be so inhibited in taking an attitude toward social issues as a liberal arts faculty. This, of course, is not an attack upon the desire of the social scientist to learn good scientific method and apply it.

There is one final observation I should like to make. If this task is to be done well, we must think of the problem in theological education, not in terms of a specialized department only, but more and more in terms of the whole curriculum facing and handling this matter. For this is an integral responsibility and opportunity in curricular reorganization and rethinking, not simply an additional specialty to be added to an already overcrowded seminary program.

THE RELATION OF THE SEMINARY TO CHURCH SUPPORT AND CHURCH NEEDS

Milton C. Froyd

The program committee showed real insight when it tied together seminary support and church needs in the stating of this subject. There can be no vital consideration of one apart from the other. The more we come to see the full dimensions of each, the more we see that the two must be dealt with as a single problem. Observe how this is so.

The task of the seminary is to produce leadership for the churches. That is a task of frightening proportions, when you think of it. On the one hand, it must produce enough leaders to go around if the churches are to be kept alive. Just as the colleges that train teachers must be kept constantly alert to the demand, so the seminaries must be sensitive to the requirements of the churches. But the churches are not abstractions. They constitute real people who are gathered together for distinctive purposes. So, on the other hand, seminaries must also provide leadership qualified to minister to the distinctive needs and purposes of this select body of people. This the churches have a right to demand.

The church is not modest in declaring its distinctive needs and purposes. It asserts not merely that it must be kept alive itself but that it must redeem the world. A glance at the degree to which the church is successful in the accomplishment of this mission to date reminds us of what we actually ask of the seminaries when we suggest they undertake to produce a ministry equal to the job. And yet, unless we are to believe that the mission of the church is to wind up in a dead end, that is precisely what must be asked of the seminaries.

Here, then, is no mean task — to produce in both quantity and quality a ministry for our time adequate to the announced mission of the church. If the church is presumptuous in asking that of the seminary, the seminary is equally presumptuous in saying it will attempt to fill the order. But neither is presumptuous, for both stand confronted with the inescapable demands of the Christian faith.

Now, clearly, if the seminary is seriously to accept this responsibility, it must be undergirded with enough support from the churches to perform the task. There is no point blinking the

fact that this is going to require support on a scale hitherto undreamed of. It is imperative that we work out, as quickly as possible, a radical realignment of our whole policy of seminary support. Hardly anyone will debate the proposition that the Number One problem of the church today is the problem of leadership. No matter how feverishly we work at other phases of the Christian enterprise, everything finally hinges on the kind of leadership we raise up to carry on the task. Time has already so run out on us that we will now be guilty of shortsightedness bordering on downright foolhardiness unless we give to this Number One problem from here on out the kind of priority in our thinking and planning it must have.

The issue of adequate seminary support is peculiarly acute today. Income from endowments has been steadily shrinking. Through the years, virtually no new source of income has been tapped. Colleges can require of their students larger and larger share in the cost of education. Seminaries have tried to do this but usually with disappointing results. At best, the prospects from this source are extremely limited. The financial situation is now such that the problem of maintaining a faculty has become extremely precarious. So precarious, in fact, that seminary heads are constantly on edge at the prospect of losing any one member because of the difficulty of replacement at prevailing salary scales.

Our only hope, therefore, is in looking to the churches for a solution to this problem. The churches are becoming increasingly vocal in their demands upon the seminary. Their demands are costly — costly both in terms of the plant expansion and faculty strengthening implied. If the churches are to expect the seminary to come through with meeting their demand, they must stand ready with the support needed to make it possible.

How can this support be obtained? While the question must be answered by all denominations, the discussion here will be limited by familiarity with one body in particular, the Baptist. For one thing, the church must be made to see the need for leadership. It must be made to understand that we face right now one of the great crises in the history of the Christian enterprise at this point. It must be made to see this with such clarity that it will be troubled and burdened by it. Until this need is thus seen and felt, little can be done about staving off the process of deterioration in the quality of leadership that is now working among us. Too long have we been taking this matter of leadership for granted. Today, we are paying a heavy penalty for generations of neglect.

Again, larger amounts must be allocated from the general budget of the respective denominations for theological education. In virtually all other phases of their program, denominations draw upon every conceivable resource to move their constituencies to action regarding specific objectives. They call upon the best in wisdom and skill available, leaving no stone unturned in utilizing all avenues of communication to get across their program. But with reference to the problem of their own leadership needs, they are usually strangely silent. Because of this shortsightedness, the Christian program at many points stands seriously in danger of breakdown. It is running short of leadership which has the competence, insight, and spiritual dynamic to carry it along.

Once more, ways must be worked out for an intensive cultivation of support from those regional areas that stand most directly to benefit from seminary training. Historically, the seminary, in the Baptist group at least, has been conceived as the responsibility of particular states. Psychologically, that principle still obtains. Actually, we outgrew it years ago. Somehow, this psychological pattern must be destroyed. Responsibility for seminary support must be spread over those regions that most directly profit from a particular seminary's output. An attempt to break this pattern and establish a new is now being made by the Northern Baptist Convention by the inclusion of a new column for educational institutions in its unified budget. This provision has most promising possibilities for seminary support which no institution should overlook.

Finally, a strategy must be set up whereby seminaries can inaugurate special campaigns for funds for capital needs with both the approval and co-operation of the denomination. The World Mission Crusade which is meeting with such singular success in the Northern Baptist Convention has disclosed financial resources in our midst hitherto considered fantastic. These resources must somehow be reached and channeled in the direction of making possible the kind of program of theological education upon which the fate of the church so precariously hangs today.

Obviously, this is a matter on which the seminary and the denomination must work jointly. If this venture is to be successful, there are some things both bodies must be expected to do. Among the responsibilities facing the seminary are the following:

1. *A program of public relations aimed at the establishment of a closer relation with the churches becomes imperative.* This

program of public relations must embrace the following emphases:

a. acquainting the churches with the needs and responsibilities of the seminary.
b. providing services in terms of leadership to the churches at those points at which the churches are now foundering.
c. gearing the curriculum of the seminary more directly into the actual needs of the churches.
d. giving courageous leadership to the life and thought of the Christian community in its relation to the world.

It is here, at this last point, that every theological institution stands on uncertain ground. It is a curious paradox that an institution committed to the task of producing leadership often fails frightfully at the point of taking a position of leadership for itself. In seeking greater support from the churches, it is tempted constantly to conform to the stereotype demand of the churches. So long as an institution figuratively holds its wet finger to the wind to find out the direction from which it comes, to adapt itself accordingly, it surrenders one of its most distinctive functions. As to how it can maintain its distinctive position of leadership in the life and thought of the Christian church and at the same time cultivate the full support of the church is a problem that cannot easily be solved. It is a problem that must be solved none the less — else the fate of both the church and the seminary as vital forces in the world is sealed.

2. *The seminary can conduct active fund raising campaigns for capital projects among the churches.* This is a practice that was once frowned upon because of the fear that it might conflict with the principles of the Unified Budget of the denomination. That fear, if the campaign is properly conducted, has been found to be groundless. Such campaigns, however, are significantly successful only when carried on with the tested procedures that have been proven to obtain results. Reliable counsel with reference to such procedures should be provided by the denomination.

The denomination, too, must assume its share of the responsibility. Here are some of the things that we might reasonably expect it to do:

1. It must keep before the laity constantly a picture of the leadership needs of the churches. By and large, laymen are not

intelligently informed as to what these needs are. They know there is trouble somewhere but as to precisely where it is and what it is they are usually in ignorance. The constituency must never be permitted to forget the prime importance of competent, well-trained, deeply consecrated leadership for the Christian enterprise.

2. The denomination must assume a clear-cut responsibility for precipitating a flow of the ablest of our young men in the direction of the Christian ministry. The same foresight, concern, and intelligence that goes into the constructing of other programs of the church must go into the launching of a widespread program of recruitment for the ministry. Only the denomination acting in concert with all of the churches can do this.

3. The denomination must work toward progressively increasing the share to the seminaries from the general budget. The responsibility for doing this weighs heavily upon the denomination, for what we do here is tied up with our whole concept of the function of the church. If the task of the church is really conceived in terms of the breathtaking dimensions in which it is usually stated, then the church must have a leadership adequate to the performance of that task. When, in its budget planning, theological education is relegated to the most insignificant of all places, the denomination is declaring to the world that it doesn't really believe in its claims.

4. Finally, the denomination must establish a clear-cut policy for theological education — one that can be simply stated, easily understood, and widely publicized. Apart from such a policy, there is bound to be endless confusion in the thinking of the constituency regarding the place and function of responsibly directed, firmly rooted, and substantially supported theological institutions. When, however, such a policy is formulated and has achieved a measurable degree of acceptance, the denomination can then move forward in announcing to its constituency the kind of a program for the training of its leadership that is bound to challenge the interest and allegiance of responsible Christian men and women everywhere.

THE SERVICE OF INAUGURATION

At four o'clock, in the First Baptist Church of Newton, a large congregation had gathered for the inaugural service. The church was well filled with students, townspeople, and other guests. After a prelude played by Mr. D. Ralph Maclean of the faculty and Mr. Valdeko Kangro and Mr. Kaljo Raid of the student body, the procession entered the church to the singing of the hymn "God of the Prophets." First came the participants in the ceremony, then the invited delegates from educational institutions in the order of their founding, followed in turn by the delegates from church and religious bodies, both boards of trustees, and the faculty.

After prayer by Professor James Percival Berkeley, D.D., and an anthem by the Seminary Choir, Dr. Edwin T. Dahlberg of the First Baptist Church in Syracuse, New York, and president of the Northern Baptist Convention, gave the address of induction. The installation of Harold Wayland Tribble as President then took place. Participants were Mr. Howard W. Cole, president of the Board of Trustees of the Newton Theological Institution, The Reverend Morrison Russell Boynton, D.D., president of the Board of Trustees of Andover Theological Seminary, The Reverend Everett Carleton Herrick, D.D., LL.D., L.H.D., president-emeritus of the School, and President Tribble. Following the act of installation, concluded with Dr. Herrick's prayer, the new president gave his inaugural address.

The speeches by Dr. Dahlberg and President Tribble, together with the remarks of Mr. Cole and Dr. Boynton, are printed below.

THE INDUCTION ADDRESS

DR. EDWIN T. DAHLBERG

PRESIDENT TRIBBLE and members of the faculty and student body, and friends. It is a very high privilege indeed that is mine today in expressing for you and for the entire denomination of which this School is a part, the good wishes of the Northern Baptist Convention and of the Christian Church Universal, to President Tribble as he begins now the great experience of his life and what we trust will be a great period in the life of Andover Newton. I do not know just what it must be like to deal with the emotions of the president of a seminary as he stands at the threshold of his office. I suppose they must be somewhat the same as those of a minister just beginning a new pastorate, but in a much more intensified form.

Some of you may have been present at the inauguration of President Blyley of Keuka College for Women, at which time President Blanding, the first woman president of Vassar College, gave President Blyley some very good advice. She said that there were four great hurdles for the president of a college. And I suppose the same should be true of a seminary. First the Board of Trustees must vote, then the faculty, then the student body, and the alumni. President Blanding went on to say that when she first came to Vassar she was particularly anxious to make a good impression on the alumnae of the school. She was introduced to one of the alumnae of the school of advanced age, a most distinguished person. Just the person to impress, she thought; and this lady came up and said with great pride, "I am '87." The new president said, "You don't look a year older than sixty." She said, "I don't mean I am eighty-seven years of age, but I am of the class of '87."

We do congratulate President Tribble and all the people associated with the institution. This is a great occasion, and one that will be unforgettable in the minds of us all.

I want to speak just briefly on the subject, "Better Training for the Christian Ministry." I introduce my remarks with a little incident pictured in the training film that is now being widely used in the high schools of our country, in the training of young people in how to drive an automobile. In that film there is the picture of a great tragedy where a young couple were killed along a country road one night as they were out for a pleasure drive. The father of the young man was speaking to the state

trooper; how could this have happened? I thought I had taught my son how to be a good driver. The state trooper said he was over-driving his lights. The father asked for an explanation. And the state trooper said that in over-driving his lights, the car is going at too great a speed in relationship to the beam of light that the headlights can project on the road. And if the headlights cannot pick up a dangerous curve in time to apply the brakes, then a fatal accident may result from over-driving our lights. Now it seems to me that that phrase " we are over-driving our lights " is descriptive. We are driving at a tremendous speed not often without adequate knowledge of what lies in the road ahead. That can be true even of the Christian church. We are indeed doing great things for Christ through evangelism. It is entirely possible that in our evangelism we shall over-drive our lights, move forward with tremendous organization and with great speed and with high pressure without realizing the great objectives of the Gospel of Christ and the Kingdom of God toward which we are heading.

I returned recently from twelve or thirteen countries overseas. I have come back with the conviction that we must restudy the Gospel of Christ. We must rethink every thing that we have believed about Christ, about God, about the Christian church, about humanity itself. As you stand in the midst of those awful ruins of an entire continent, with the loss of the great cathedrals and churches, you realize that civilization was going on to destruction at the very time when it thought it was following its best culture. We have been over-driving our lights, and that is why in the training of the ministry we need so much finer theological education, so much wiser instruction than we have had.

There are three things that I would like to suggest today as to the factors that will qualify education for the better training of the ministry. First of all theological education should certainly provide a student with ministerial skills, the simple everyday knowledge that he needs as the minister of a church and the pastor of a congregation. Although it has been said that even Isaiah might greatly modify his ideas and conviction in three years as a pastor of the First Baptist Church of Jerusalem, that is true of most ministers if they have the simple understanding of the everyday life. It may involve even little things. It may involve great things, but he must have ministerial skills if he is to be an educated ambassador of Jesus Christ. I have a son-in-law who visited the Edison laboratory in Menlo Park, New Jersey. As

the guide took him into the library he showed him hundreds of great volumes on science. My son-in-law said, " I suppose Edison was one man who did not exactly need a college education," and the guide said, " No need of a college education! Edison said repeatedly that in the development of the incandescent light alone he would have saved himself a thousand experiments if only he had had a college education." A great many tragedies could have been averted if the leadership of the churches had had this kind of ministerial training and theological education whereby the minister could have skilfully led his people through the difficulties of their time.

I was very much impressed in Paris this summer when a group of us held a little meeting in the Russian Congregational Church of Paris late one Sunday evening when about seven of us American pastors took brief parts in the program. At the close of the service a Russian Baptist who was a fine Christian layman said, " Do you know the thing that impressed me the most about this meeting tonight? This may surprise you, but the thing that impressed me the most was that all seven of you ministers on the platform had a college and a seminary education and that is rather rare in the leadership of our Free Churches in Europe." I shall never forget that man's remark. He seemed so deeply impressed by the simple fact that we were graduates of colleges and seminaries. We may need to command the intellectual respect of the world if we are to win the spiritual respect of the world. And particularly is it important that American seminaries and American churches should command the right kind of ministerial leadership and training today. We visited three or four of our seminaries over there. We came home with knowledge of the handicaps the free churches of Europe face today in the theological education of their young men. It makes us realize anew how greatly the world is going to look to American church leadership for the Christian life of the next generation. I cannot speak for the Congregational Church, but I can speak for the Baptist Church, when I say that in the University of Utrecht six of our theological students have gone through unspeakable poverty and suffering in order that they might get a theological education. In our seminary in Prague, in Czechoslovakia, eight students live in one room with four double-decker beds, where they have to eat, sleep and study. Then we went up to Poland and saw our theological seminary there. We met students who in the winter time are not able to go out to preach in the surrounding churches for the lack of shoes to put upon their feet.

Mr. President and members of the faculty, the church of Jesus Christ in America has such a responsibility for the training of Christian leadership today as it never had before. I will never forget the statement of one of our Oriental theologians after he had been in this country talking to students in several institutions. In response to my question he said that the unfortunate thing is that the schools with dynamic religious life do not have scholarship, and the schools that have great scholarship do not have dynamic religious life. You have gathered together here a faculty that combines great scholarship and dynamic religious life and when you have that kind of devotion we have the kind of leadership that is needed for the training of ministers for this generation that is before us. We also get a theological education that will give to men an understanding of human relations in the terms of the Gospel of Christ.

President Taft of the Federal Council of Churches in his recent address said that people assume all too lightly that the world will be all right, if everybody in the world would become a Christian. He said it isn't as simple as that because even if everybody became a Christian and a disciple of Jesus Christ it would still be necessary to exercise some very major statesmanship. Christian statesmanship, intellectual statesmanship, beyond our spiritual leadership working out of human relations in the family and ecumenical affairs, economical affairs, and, yes, even in theological affairs. We have great need today of men with skill in human relations. I was deeply impressed not so long ago when Mrs. Wenger of our Home Mission Board was telling about a visit she made in a Christian Center in California where there was a little Chinese girl, four years of age, listening to a Sunday School teacher. She was telling the story of the blind man at the side of the road. The teacher was explaining very vividly the blindness of this man, as he lingered to see Christ. What an anguish there was in his heart because he couldn't see! Evidently she had not explained to the children just what blindness was, but this little Chinese girl leaned over and said, "There must have been a fog." And as Mrs. Wenger went on to say, that is exactly the thing that makes it so difficult for the world to see Christ. Because there is such a fog surrounding our civilization in our human relations: — relations of Negro and White, relations of industrial and labor union leaders, relations of liberals and fundamentalists, relations between Russia and the rest of the world. There is a fog around humanity today that blurs the vision of Christ; and the minister of Christ must be skilful

in injecting Christianity in such a wise and intelligent way that we can have what we called earlier a degree of social engineering that will help people to understand each other, in order to become members of the Kingdom of God.

At a great all-day ecumenical youth conference in Geneva this summer, at the institute which John D. Rockefeller founded, the dean was explaining how in that institute they were bringing young people from all parts of the world and from all classes and conditions, all races and vocations. He told how they brought the members of Parliament, labor leaders, bankers, professors, not only in seminars and discussion groups, but had them working side by side washing dishes together, working in the garden together. He told of one situation where a French girl and a German girl had been placed together as roommates. It happened that the German girl's father had been an officer in the army and killed in the war. With the affection of a daughter she had naturally put up the picture of her father on a little table beside her bed, her father being in Nazi uniform. The French girl whose father had lost his life under atrocious treatment at the hands of the Gestapo, when she saw the picture of her roommate's father in Nazi uniform, was so emotionally distressed that she became ill, and could not stay in the same room with the German girl. It became a problem to know what to do with the girls. We placed them, he said, side by side and explained to them that in their relationships we had a laboratory of the entire human race today. And insofar as they could work out that relationship successfully on the terms of Jesus Christ the world could have some hope for the future. But if they failed, just these two individuals, there could be no hope for the world either. And as a result of that Christian approach these two girls not only became reconciled, but they are today inseparable friends. We have here a picture of what a minister of the Gospel can do; not only to reconcile people in the name of Christ, but reconcile them to one another.

Now there is a last thing which is a great responsibility to the theological faculty and the seminary president. That is to give to the students not only ministerial skill, not only a profound insight into human relationships, but to give them a great experience of an eternal faith, a great relationship with God, a wonderful sense of personal communion with Christ the Son of God. I was reading the other day the description of the coast guard work along the coast of our country, along the oversea lane where the aeroplanes go and the various weather

ships are stationed, here and there. That work is prophesying the weather that is to come in the days ahead. They don't pay much attention to the surface breezes, but they pay a great deal of attention to the study of the air currents, upper and higher levels, because the weather is determined by the air currents in the higher levels and not very much by the breezes on the surface of the earth. That is a picture, my friends, of the way in which the world climate is formed. The average person is occupied most of the time with the surface breezes, — the last report of the Gallup poll or some other bit of similar information. The minister of God must be occupied with the air currents and the high and lofty levels of eternity if he is not only to prophesy but to control the spiritual climate of the world in which he is to live.

Professor Walter Horton of Oberlin recently spoke about some of the trends in student life in his classes as gauged by autobiographical sketches which he has been having his students write over a period of thirty years. In three decades there has been a significant change in the thought of the young men. During the twenties in the post-war days, their philosophy was centered around self. It was cynical, disillusioned. Then in the decade of the thirties down to the bottom of the depression the philosophy of the student changed from the center of self to great sociological causes pertaining to economic problems, national affairs, world affairs. All during the rise of Nazism, Communism and Fascism, this continued. But with the coming of the forties and the World War and the collapse of some of these causes, the interest today has been directed in large part to the things that are eternal. These young people have discovered that sociological causes, unless they are brought to final judgment before the eternal cause of Christ, will result in such a clashing conflict of earthly causes that men will be led down to destruction. The great task of the minister as he goes out today into the work of the Christian church is to bring before the judgment of God and Christ both universal causes and the local, nationalistic causes which seem so large for the moment. Yes, indeed; we need to stand in eternity. The men in the Old and New Testament always had their hands shading their eyes as they stood facing the horizon. This is always the way with the great men of God.

President Tribble, we envy you your great opportunity, the tremendous future that awaits this great institution of Christian leadership. S. Parkes Cadman said, regarding the great preachers of the Gospel, that as the peaks of the Andes rest upon foothills one hundred miles away, so the great preachers of any generation

are lifted to their eminence upon the shoulders of countless thousands of humble but no less deserving brethren. We may not be the Phillips Brookses or the Henry Ward Beechers of tomorrow, but we can help to generate conditions that will produce them. May God bless you and this great institution which this day you represent.

THE INSTALLATION OF THE PRESIDENT

President Howard Cole of the Newton Board of Trustees:

Dr. Dabney, Dr. Tribble, honored guests, delegates, and friends of the School and of the Christian church: In behalf of the Board of Trustees of The Newton Theological Institution, it is my happy privilege to report to you the action which has been taken in selecting a successor to Dr. Everett Carleton Herrick, who for twenty years led the two combined Schools to accomplishment and success, greater than any man dared to prophesy in the time of his incumbency. To the regret of many of us, Dr. Herrick's tenure of office came to a close. We are indeed happy that his association with the School continues in a very significant way.

In an interim capacity, Dr. Vaughan Dabney, who has served as the right-hand and the shadow sometimes and the stand-in at times for Dr. Herrick, rendered service of which few of you are aware in holding together the forces of faculty, student body, and church support during that transition period. I can commend that service to all friends of the School as a permanent debt.

Then the Trustees gave their careful attention to the selection of a succeeding President. Some of you undoubtedly have asked, "How did you happen to pick this man?" And I am going to take you into the confidence of the special Committee and the Board of Trustees just a moment. And I want to tell you that the whole spirit and attitude of the Board of Trustees was not to lay down a set of formidable requirements in detail. While we were interested in his scholastic attainment, that was not the sole test. While we were interested in his age, that was only a factor. While we were interested in his experience — pastoral and scholastic — that was not to govern our choice exclusively. It seemed to me, as I listened to the consideration of this special Committee and to the consideration of the Board of Trustees, that they were merely taking the simple, fundamental approach of applying a single test. Who would be the man who could best

serve the Seminary, measuring to the quality of One who conducted the first theological seminary when He went by the Sea of Galilee and throughout Nazareth, saying to one after another until twelve were counted, " Come, follow me " ? And there in that countryside and around that Sea, there was a theological seminary taught by Jesus Christ. And we wanted, as Dr. Dahlberg has so effectively expressed, the scholastic attainment and dynamic faith of God combined. We were interested in having a man who could be heartily respected by the faculty of these combined Schools, who could be warmly regarded by the student body, who would be well received by the constituent churches of both great denominations and by the church at large, and who would ever lift our sights to go forward in an increasingly effective way toward greater and better ways. Thus did the Board of Trustees of The Newton Theological Institution reach the conclusion that Dr. Harold Wayland Tribble should be the succeeding President. Before that was made final, we conferred with and sought the approval and endorsement of the Board of Trustees of Andover Theological Seminary, and their reaction and their expression will be voiced by Dr. Morrison Russell Boynton, President of the Board.

President M. Russell Boynton of the Andover Board of Trustees:

President Cole, Dr. Tribble, and Friends: First of all, President Cole, let me say with what appreciation the Trustees of Andover Seminary have known of your courtesy and gracious witness to the fine spirit which has existed between these two Schools. Both Andover and Newton, in a strange way, have shared a heritage that has in many, many ways run parallel. And so as I speak for Andover this afternoon, I feel I am also speaking for Newton.

It seems to me that there are three things that have come to Andover out of its heritage which are especially precious. The first comes out of the days of its establishment, for Andover was established by those who were devoted and consecrated to the evangelical faith. They believed that the coming of Jesus Christ brought a new power for the redemption of men. And that belief which was theirs has remained in the hearts of those who have directed the destinies of Andover ever since. This faith has had two prominent emphases: an emphasis on the dignity of man — it has reached out into the life of the world and has become incorporated in the high ideals of freedom which today command so much of the attention of men; in the second em-

phasis, upon the necessity of preaching the Gospel of Jesus Christ to all mankind, resulting in a devotion to the missionary enterprise that has carried this Gospel of freedom to the ends of the earth. And as we contemplate the world situation today and the place which the struggle of freedom holds in the life of the world, we know the significance and abiding influence which has gone forth out of this Christian faith — yet not only faith but freedom. And strangely enough, this fact of freedom in the history of Andover, in no small measure, centers itself around a time of controversy — a controversy which was to determine the freedom of the School to interpret the Christian faith in terms of the present day and generation. It was a long controversy; it was a costly controversy. And the freedom which we have has been bought at a great price and is precious to us.

But beyond faith and freedom there is fellowship. Fellowship, particularly represented by the joining together of Andover and Newton, and the recognizing that beyond any sectarian differences there is a common concern and a common interest which pertain to all Christian folk. And as we face the challenge of our present day and as for the first time since the challenge of Mohammedanism, Christianity once again has a vital, aggressive force arrayed against it, we recognize and we appreciate the long significance that there is in this fellowship between these two Schools.

Faith and freedom and fellowship — precious possessions to us — are life itself, and, Dr. Tribble, it is because we have come to know you and have come to know your piety and your learning, your graciousness and your bigness of heart that we concur with the Newton Trustees wholeheartedly and unreservedly in their choice of a new President and look upon this as a prophetic occasion upon which we humbly and reverently ask God's choicest blessing.

President Cole:

Dr. Harold Wayland Tribble, as you now become the President of The Newton Theological Institution and by your induction also become the President of Andover Newton Theological School, I commission and charge you, in behalf of our respective Boards of Trustees and in behalf of this great combined School, that you shall measure your task by seeing clearly the opportunities which lie ahead and, conscious of the rich heritage of the past, that you will ever strive to direct us toward the increasingly effective religious education and the preparation

of finely equipped ministers of the Gospel for devoted service to the great Christian community.

On our part, we pledge to you our hearty support in this prime purpose, assuring you that we shall steadfastly refuse to have our efforts dissipated in unworthy controversy or indifferent attention, but we shall always seek to faithfully reflect the mind and the heart of Him who was and will ever be the great preacher and teacher of the word of God.

Dr. Tribble, in token of this authority and this commission to you, I give you this historic bunch of keys. I charge you to accept them not as a means of keeping out but as a means of letting in, that you will always feel that you are the director of Christian advance for the cause of Jesus Christ. Our best wishes to you.

THE INAUGURAL ADDRESS

"TOWARD A PHILOSOPHY OF THEOLOGICAL EDUCATION"

PRESIDENT HAROLD W. TRIBBLE

IT is with a profound sense of gratitude that I accept the commission from the Trustees to administer the office of president of Andover Newton Theological School. Perhaps it will require some months, even some years, to appreciate adequately what is involved in this commission, for the School must relate itself vitally to the larger purposes and programs of the Kingdom of God in the world of our day and of tomorrow. But these first few weeks have sufficed to give me at least a preliminary understanding of the task and responsibility that I am assuming, and the atmosphere in which I am to serve. I have found here the ecumenical spirit in its best expression, respecting independence of conviction but merging resources in a co-operative endeavor to produce better ministers for the churches. I have found here a contagious Christian fellowship, respecting racial worth but achieving a camaraderie of discipleship that sets aside the barriers of race prejudice. I have found here several nationalities and a profound respect for national loyalty and heritage, but also a community of loyalty in Christ that transcends nationalism. I have found here lofty scholarship and genuine piety wedded in consecrated service.

The subject for this address is intended to lead to action: our thinking is toward a goal; stemming from past experience, it should steer a course toward future achievement. It is intended

to focus constructive thinking concerning the most important area of education. By theological education I mean a guided learning process within the general realm of divine-human relations, or more concretely, within the frame of the biblical message of revelation and redemption. Education, to be theological, must find ways and means of implementing and projecting that message of revelation and redemption in the life of our day. By philosophy I mean a simplified but comprehensive context of thought, an integrated and unified system of principles and concepts; or, to use simpler terms, philosophy is the string with which we tie up many packages into one bundle, many activities into one pattern of behavior. It is the plan by which rooms become a house and a house becomes a home, by which flowers and shrubs and trees become a landscape, by which students and faculty and curriculum become a school. Theological education needs a philosophy.

A look at that need will help. It grows out of a paradox of history: theological education is old and yet it is new. It is as old as the school of the prophets of Samuel's day, yet it is so new that it has not achieved a modern philosophy. It is as old as the monasteries that kept the light of learning shining in remote places during the Middle Ages, yet it is so new that there is still no generally accepted pattern of a comprehensive training for the ministry. Why religious leaders have been so slow in meeting this need is a question that intrigues curiosity and invites study, but within the limitations of this service we must hold ourselves to a constructive diagnosis and suggestive prescription.

A good beginning in the scientific analysis of theological education has been made. Within less than a score of years two reports have been issued based upon thorough study. The first is in four volumes under the general title "The Education of American Ministers," published in 1934 by the Institute of Social and Religious Research. The second was published in 1945 under the title "Theological Education in the Northern Baptist Convention." It was written by Professor Hugh Hartshorne of Yale and Dr. Milton Froyd of the Board of Education under the general direction of a commission called into service by the Board of Education of the Northern Baptist Convention. It was my privilege to serve on that commission as an invited guest from the Southern Baptist Convention. These two reports should be studied with thorough care. They will point the way to other surveys and reports. The data gathered in this manner should be used in reviewing and revising the work of the schools.

The urgency of the need for a working philosophy may be seen in the declining standards of educational equipment for the ministry. The May report presents statistics showing that the proportion of college graduates in the ministry has been falling steadily over a long period. In colonial times the churches looked to the colleges and universities for leadership, and a considerable group of college graduates each year entered the ministry. But in the period from 1870 to 1928 while the number of men graduating from college multiplied by more than eight-fold, the number of college graduates entering the ministry remained about the same, which means a proportionate decline of at least 40%, perhaps as much as 70%. The same alarming situation is revealed in the figures concerning the extent to which the schools have been producing enough new ministers each year to meet requirements. It appears that the combined output of men from colleges and seminaries supplied about 30% of the requirements for new ministers in 1874, but only 18% of the requirements of 1926. Further aggravating this condition is the increasing tendency of seminary graduates to abandon the ministry for non-religious work.

One should bear in mind that the appraisal attempted here is in relative terms. The general level of education is much higher now than it was some years back. And the crowded condition of our colleges and universities today gives promise of yet higher levels in the years ahead. To maintain the proportion of well-educated men in the ministry that gave respect to the pulpit in earlier years we must increase the number of college and seminary graduates. If we are to improve the proportion we must further accelerate that increase in number and at the same time elevate the standards of theological schools.

In addition to strengthening the seminaries already established, some feel that the problem is to be solved by creating new schools. Hence Bible schools and seminaries of various types are springing up across the country. The motives leading to their establishment are many and varied, but not new. It should not be difficult to study the needs, resources and objectives that contribute to the birth of these schools. Surely we shall all agree that the time is upon us for planned parenthood in this area.

Great indeed is the need for a fresh appraisal of the program of educating the ministers of tomorrow. They must be able to stand among world leaders educationally and professionally, and yet they must be able to minister effectively to people of all strata of life. Their service is at times intensely individual and

personal, and yet they must be leaders in the task of building the new world community. They must be able to apply the principles of the redemptive righteousness of God to the problems of our day: problems of racial and national tension; problems of economic and industrial maladjustment; problems of mental, moral and spiritual disintegration; problems of power and weakness, problems of plenty and poverty; problems that grow out of the sin of man and the defeat of the holy purposes of God. He that sitteth on the throne saith, "Behold, I make all things new." Out of the chaos and confusion of our day he is building a new world of peace and brotherhood. The seminaries must train the ministers of Christ to understand the tragic needs of the world and the resources of divine grace for meeting those needs. To do that the seminaries must appreciate their task, the unique importance of it and the staggering scope of it. This is no time for timidity in seminary education, for kowtowing to secular schools, for fearfulness on the part of the church leaders. On the contrary it is a day for bold advance, for courageous planning to lift the ministry to the level of adequate training and effective service. In short, the times require of church leaders a basic philosophy of theological education.

Now let us direct our attention to the sources from which we may hope to derive such a philosophy. Whence is it to come? Three answers in general should be suggested. In the first place it must stem from the motives and objectives that give rise to theological education. The principal objective is to train young people for the service of God, and for the ministry of the church. Because we love God and delight to do his will, we have decided that we shall be content with nothing less than the best training for our young people who dedicate their lives to this cause.

God has revealed himself as Redeemer in Jesus Christ. Those who know him to be the "way, the truth and the life" have discerned the divine purpose of projecting the revealing and redeeming work of Christ in the world through the life and service of Christians, even as he said, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto the Father." In training young people who dedicate their lives to the ministry we are serving this cause.

God not only has revealed himself in Christ, but he has also projected himself in history as Holy Spirit, whom the Fourth Gospel refers to as the Spirit of Truth. The concept of the Trinity is basic here. God is one, and we know him as Father,

Son and Holy Spirit. God is Creator, Redeemer, and Teacher. When he redeems he creates. When he teaches he redeems. Here is the true source of creative teaching. Theological education seeks frankly to serve the Divine Spirit in his creative teaching.

We should say also that the objective of theological training is the building of the church of Christ in the world, or the extension of the divine-human fellowship which is a reality where the Spirit of Christ is Lord. The program of study should be geared to the service of establishing and strengthening the churches in the common cause of building the body of Christ in the present age. This means evangelism and missions. The missionary enterprise of Christendom should be the church at its best bringing the redeeming love of God to bear upon human need in an ever-improving program of theological education.

A second source of the philosophy of theological education that we are seeking is to be found in the methods employed. Here, as always on the higher levels of life, methods must conform in character to objectives. The end determines the means. The end is the production of adequate interpreters of the gospel of redemption; the means must conform to the principles inherent in that gospel and work of redemption. An illustration of this truth may be found in the work of recruiting the ministry. Theological education must demonstrate its vitality by creating a church situation in which an increasing number of our most brilliant and promising young people will dedicate their lives to full-time Christian service. This does not mean that all must be preachers or pastors. Some will be teachers or ministers of education, some ministers of music, others directors of church-related programs of recreation, still others will specialize in a ministry to students, while others will feel called to some form of missionary work. All the needs of the church must be met primarily through a dynamic program of recruitment, which is an integral part of theological education. Always the seminaries must stay close to the churches, especially in the important task of building the source of supply for the ministry. If the churches do not produce an adequate number of volunteers for the ministry out of the front ranks of our most promising young people, the fault in large measure will lie at the doors of the seminaries. At this point theological education must be improved.

Our methods of training must then contemplate the earliest stages of preparation. The majority of men entering the ministry make their decision before going to college or during the early part of the college period. Yet many begin their seminary course

without adequate preparation. The seminaries have taken cognizance of this situation and have issued pamphlets designed to give guidance in pre-theological training, but this is at best only a good beginning. The minister needs a general education. President Colwell does not exaggerate when he says that " The average Protestant minister in this country has an inadequate general education." * The representative of the church in interpreting the Christian message should personify Christian culture at its best. But he must have more than a general education. His college course, especially in the third and fourth years, should point specifically toward and prepare definitely for the concentrated training that he is to receive in the seminary. To accomplish this there must be a closer alliance between colleges and theological schools. Every church-related college should designate a member of the faculty — or perhaps a committee — to guide ministerial students in choosing the type of college course that will be in reality pre-theological.

Then the seminary course should be built upon that foundation, and should be, from the college point of view, postgraduate. It should be so treated in curriculum and in the awarding of degrees. The B.D. degree is an accident in theological education and an illustration of the need for an adequate philosophy. After a man has studied four years in college he receives his Bachelor of Arts degree. Then he studies three or four years in a graduate school and receives another bachelor's degree, this time the Bachelor of Divinity. In other professions he may in the same time earn his master's and doctor's degrees. In the vernacular of the day, this is " low-rating " the ministry. My purpose just now is not to suggest a solution of this problem, but to call attention to the need for a philosophy of the total area of theological training. Indeed our view should contemplate not only the pre-theological and theological levels of training, but also the post-theological. In other words the seminary should integrate a total life of service.

The emphasis in recent years upon incourse service, or supervised field work, should find a prominent place in the formulation of a working philosophy. This addition to the curriculum means that the graduate of a good theological school is a skilled craftsman, a spiritual surgeon equipped with precisive skill and incisive understanding and ready for decisive action. The graduate will be equipped with the techniques of the best training and with the poise of experience. This is a definite step forward in our work.

* *The Journal of Religion* — April, 1943, p. 103.

At the center of any adequate program of seminary training must be a Christocentric emphasis upon the Bible. As the Bible is uniquely the book of our faith, so is it also supremely the book of the Christian ministry. It is not to be used as a catalog of texts to support extraneous dissertations, no matter how pious may be the imagination that gives birth to such dissertations, or as a support for dogmas invoked to defend some finely spun dispensational scheme. Not all that is called Christian is biblical; and much that is called biblical is not Christian. The Bible must be studied in the clear light of scholarship at its best, with faithful employment of the approved techniques of critical investigation, and in allegiance to Christ through whose Spirit God speaks to our day. The Bible must be related to life.

In all the methods of seminary training there must be a balance between the functional approach and the emphasis upon content. Neither is adequate alone. They supplement each other.

All the methods that contribute to theological education must find a place in the philosophy that we seek. There must be a correlation of all courses in the interest of achieving a common objective.

This leads me to suggest a third source of a working philosophy. In addition to objectives and methods we must consider the medium of theological education, which is the fellowship of the family of God. In the language of Paul we "share citizenship with God's people and are members of his family." Our program of training the ministers of tomorrow must be set in the context of genuine Christian fellowship. As there is a sense of mission that draws one into the ministry, a response to a divine call to a life of holy service, so there must be a continuing devotion to God to sustain and vitalize every stage of training. This sense of mission should characterize trustees, faculty, students and staff in the theological school. Every phase of the work is related to the final objective of producing better ministers. We are all partners in this most important work. Paul's words to his friends in Corinth may well be applied to the seminary family: "We are God's fellow workers: ye are God's tilled land." Through students and teachers the Lord of the harvest is tilling the land in the interest of a better world. Christian education is an experience in creative fellowship. Under the guidance of the Spirit of God, the Divine Teacher, religious education becomes vital, even creative.

All courses in a theological school should fit into the central plan and purpose of maintaining Christian fellowship. The

curriculum should have balance, proportion and correlation. There should always be true Christian co-operation in the function of the curriculum. There should be no competition that is detrimental to any one course, no departmental ambition that vitiates the corporate fellowship. To be sure, the curriculum must be subject to change. It is a part of a vital experience. That which meets the need of one generation may not be adequate for succeeding generations. There must also be complete freedom in the pursuit of truth within all courses. Discipline there must be, but true discipline will arise out of true fellowship in terms of a common objective.

Theological education should issue in a vital program of Christian education in the church, the home, and the weekday school. Religious education is a part of theological education. Every minister trained in a good seminary should be able to give wise guidance to a fruitful program of religious education in the local community.

How shall such a philosophy of theological education be achieved? The answer will come in terms of churches, ministers, professors and theological education specialists, associations of theological schools, and students. As in medical science hospitals affect training, so in theological education churches and undergraduate schools should contribute to the improvement of the curricula, objectives, and techniques of theological education on the graduate level. There is a basic difference between a theological school on one hand and a church, a denomination, or convention on the other. The school must be free to experiment, change and improve methods. But the school must be related to the churches in terms of practical service, and from the churches there should come guidance in formulating the policies and programs for the seminaries.

Initial leadership should come from the faculties of the best theological schools that pitch their work on the level of graduate study. These men are themselves graduates of the best schools of our day. They are specialists in their chosen fields of study. Through research, critical analysis and practical application they are constantly subjecting the whole program of ministerial training to sympathetic and discerning judgment. The Andover Newton Theological School has taken its place in the front ranks of the best seminaries in our modern world. Here the faculty acting as a unit has blazed new trails in the modification of the curriculum. In introducing basic changes the objectives of theological education have been brought under fresh appraisal, the methods

and courses have been ordered into a new pattern of correlation and integration, and the medium of Christian fellowship has been given central consideration. A scientific method of psychometric testing pointing to student profiling and vocational guidance on the seminary level has been wrought out here. The results achieved here will be made available to those who are engaged in similar work elsewhere.

Along with the faculty must be aligned the students in the work of formulating an adequate philosophy. They are, or should be, mature Christians. They are not children to be led around by a pedagogue, but colleagues in the ministry, fellow seekers after truth. They can and should help to improve the educational process even while they are passing through it.

Then the alumni of the theological schools, the men who are bearing the burden of the ministry in the churches, should give diligent thought to the task of producing a better program of ministerial training. The Hartshorne-Froyd report on this score is not encouraging. Only 50% of the ministers who received the questionnaires undertook to return a serious reply. Only a part of these replies indicated discriminating and sustained interest in the problem. Surely the seminaries have a right to expect better results from their alumni. Or do they? This very lethargy may be a symptom of the weakness of the present system of theological education. If they had been treated as mature Christians and colleagues in the ministry while they studied in the seminary, and if the seminary had elicited their critical cooperation in the over-all task of producing and sustaining an adequate ministry, their response would have been more helpful.

The task before us, then, is to pool our interests, concentrate our studies and enlist our resources to the end that church leaders and ministers generally may co-operate with the faculties, trustees and students of the seminaries in producing a more effective program of theological education. It is no mere academic matter, but an urgent necessity that calls for an adequate philosophy or congenial intellectual and spiritual frame in which such a program is to be projected. Such a philosophy should be an interpretation of the ministry in terms of the meaning and mission of the church, the content and intent of the Christian faith, and the realities and potentialities of the divine-human fellowship in Christ.

THE DELEGATES

Well over one hundred official delegates from colleges, universities, seminaries, and ecclesiastical representatives attended the inaugural exercises and the dinner which followed. The colorful procession, with its mingling of many-colored hoods and robes, symbolized the importance of the day in American theological education. As a reading of the list which follows will show, the significance of the event was widely recognized and understood.

UNIVERSITIES, COLLEGES, AND SEMINARIES

1636 HARVARD UNIVERSITY
Professor Henry Joel Cadbury, Ph.D., Litt.D., D.D.

1701 YALE UNIVERSITY — THE DIVINITY SCHOOL
Professor Paul S. Minear, Ph.D., LL.D.

1746 PRINCETON UNIVERSITY
The Reverend Alison Reid Bryan, B.D.

1764 BROWN UNIVERSITY
The Honorable Fred T. Field, LL.D.

1784 NEW BRUNSWICK THEOLOGICAL SEMINARY
President Joseph R. Sizoo, D.D., S.T.D., L.H.D.

1787 FRANKLIN AND MARSHALL COLLEGE
George A. Land, Ph.D.

1787 GEORGETOWN COLLEGE
Arthur Allen, M.D., LL.D.

1787 UNIVERSITY OF PITTSBURGH
The Reverend Harold J. Ockenga, Ph.D.

1792 WILLIAMS COLLEGE
William A. Rahill, B.A.

1794 PITTSBURGH-XENIA THEOLOGICAL SEMINARY
The Reverend James Murray Guthrie, D.D.

1804 OHIO UNIVERSITY
Professor Ruhl J. Bartlett, Ph.D.

1812 PRINCETON THEOLOGICAL SEMINARY
The Reverend William H. Denney, Jr., Ph.D.

1814 BANGOR THEOLOGICAL SEMINARY
President Harry Trust, D.D., Litt.D.

1816 HARVARD DIVINITY SCHOOL
Professor Henry Joel Cadbury, Ph.D., Litt.D., D.D.

1818 COLBY COLLEGE
Professor John W. Brush, Ph.D., D.D.

1819 CENTRE COLLEGE
Robert A. Hogsett, B.L.

1819 COLGATE UNIVERSITY
The Reverend Markham W. Stackpole, Litt.D.

1819 COLGATE-ROCHESTER DIVINITY SCHOOL
Dean Oren Huling Baker, Ph.D.

1821 AMHERST COLLEGE
Professor James Alfred Martin, Ph.D.

1823 PROTESTANT EPISCOPAL THEOLOGICAL SEMINARY IN VIRGINIA
The Reverend Charles W. F. Smith, B.D.

1825 THEOLOGICAL SEMINARY OF THE EVANGELICAL AND REFORMED CHURCH
The Reverend R. Howard Paine, B.D.

1826 LUTHERAN THEOLOGICAL SEMINARY
The Reverend Edmund A. Steimle, D.D.

1827 SHURTLEFF COLLEGE
President David Andrew Weaver, Ed.D.

1831 DENISON UNIVERSITY
Professor Kirtley F. Mather, Sc.D., Litt.D., L.H.D.

1831 WESLEYAN UNIVERSITY
The Reverend George E. Heath, D.D.

1832 LAFAYETTE COLLEGE
The Reverend Robert L. Weaver, B.D.

1832 MERCER UNIVERSITY
The Reverend Hillyer H. Straton, M.A., Th.D.

1832 UNIVERSITY OF RICHMOND
The Reverend Thomas Eugene West, D.D.

1833 OBERLIN COLLEGE — GRADUATE SCHOOL OF THEOLOGY
Dean Thomas Wesley Graham, D.D.

1834 THE HARTFORD SEMINARY FOUNDATION
The Reverend Ashley Day Leavitt, D.D.

1834 WAKE FOREST COLLEGE
Dean Sankey L. Blanton, D.D.

1835 MARIETTA COLLEGE
Professor James P. Berkeley, D.D.

1836 EMORY UNIVERSITY
The Reverend Eason Cross, D.D.

1836 UNION THEOLOGICAL SEMINARY
The Reverend Charles M. Styron, B.D.

1837 COLBY JUNIOR COLLEGE FOR WOMEN
President H. Leslie Sawyer, Ed.D., Litt.D.

1837 DAVIDSON COLLEGE
Augustus S. Rose, M.D.

1837 KNOX COLLEGE
Tressler W. Callihan, M.A.

1839 ACADIA UNIVERSITY, NOVA SCOTIA
Dean Gordon C. Warren, D.D.

1839 BOSTON UNIVERSITY — SCHOOL OF THEOLOGY
Dean Walter George Muelder, Ph.D.

1842 WILLAMETTE UNIVERSITY
The Reverend P. Malcolm Hammond, S.T.B.

1846 BUCKNELL UNIVERSITY
Professor Heber W. Youngken, Ph.D., Sc.D.

1846 GRINNELL COLLEGE
The Reverend Harold S. Matthews, D.D.

1849 WILLIAM JEWELL COLLEGE
Sterling Williams, B.R.E., Ed.M.

1851 UNIVERSITY OF MINNESOTA
The Reverend Ralph C. Ostergren, B.D.

1852 TUFTS COLLEGE — SCHOOL OF RELIGION
Dean John M. Ratcliff, Ed.D.

1853 LOUISVILLE PRESBYTERIAN THEOLOGICAL SEMINARY
The Reverend Richard Young Wallace, Th.M., B.D.

1854 BERKELEY DIVINITY SCHOOL
The Right Reverend Daniel Trumbull Huntington, D.D.

1855 BEREA COLLEGE
Professor Willis Wager, Ph.D.

1855 CHICAGO THEOLOGICAL SEMINARY
The Reverend Frederic Groetsema, M.S., B.D.

1855 GARRETT BIBLICAL INSTITUTE
The Reverend William R. Leslie, D.D.

1855 KALAMAZOO COLLEGE
President Paul L. Thompson, LL.D.

1859 SOUTHERN BAPTIST THEOLOGICAL SEMINARY
President Ellis A. Fuller, D.D., LL.D., Litt.D.

1859 WHITMAN COLLEGE
Mrs. Homer C. Sowles, A.M.

1860 AUGUSTANA COLLEGE AND THEOLOGICAL SEMINARY
The Reverend Victor E. Beck, Ph.D.

1864 BATES COLLEGE
President Charles F. Phillips, Ph.D., LL.D.

1864 UNIVERSITY OF DENVER
Mabel A. E. Steele, A.M., B.S. in L.

1865 UNIVERSITY OF MAINE
Fred D. Knight, B.A.

1865 VIRGINIA UNION UNIVERSITY
Dean John W. Barco, D.D.

1866 CARLETON COLLEGE
The Reverend George N. Taylor, B.D.

1866 PACIFIC SCHOOL OF RELIGION
The Reverend Clifford Oliver Simpson, M.A.

1867 CROZER THEOLOGICAL SEMINARY
President Edwin Ewart Aubrey, Ph.D., D.D.

1867 DREW THEOLOGICAL SEMINARY
Dean Fred G. Holloway, D.D., LL.D., L.H.D.

1867 HOWARD UNIVERSITY — SCHOOL OF RELIGION
The Reverend Samuel L. Laviscount, B.D.

1867 EPISCOPAL THEOLOGICAL SCHOOL
Dean Charles L. Taylor, Jr., Th.D., D.D.

1867 UNIVERSITY OF ILLINOIS
Robert F. Bishop, A.B.

1871 ALDERSON-BROADDUS COLLEGE
President John W. Elliott, D.D.

1871 BONEBRAKE THEOLOGICAL SEMINARY
President Walter N. Roberts, Ph.D., D.D.

1871 SMITH COLLEGE
Professor William A. Christian, Ph.D.

1874 COLORADO COLLEGE
Professor Roger Hazelton, Ph.D.

1875 VANDERBILT UNIVERSITY — SCHOOL OF RELIGION
The Reverend John A. Turner, B.D., M.A.

1876 THE JOHNS HOPKINS UNIVERSITY
The Reverend Charles Henry Buck, Jr., Ph.D.

1879 UNIVERSITY OF SOUTHERN CALIFORNIA
Arthur W. Eckman, LL.D.

1880 ST. JOHN'S SEMINARY
The Right Reverend Edward G. Murray, S.T.D.

1880 EMERSON COLLEGE
President Boylston Green, Ph.D.

1881 YANKTON COLLEGE
Mrs. Burton Payne Gray, Ph.B.

1882 WESTMINSTER THEOLOGICAL SEMINARY OF THE METHODIST CHURCH
The Reverend Robert Wood Coe, D.D.

1883 SIOUX FALLS COLLEGE
Arthur L. Hoehl, M.A.

1885 HOOD THEOLOGICAL SEMINARY
The Reverend James A. Clement, B.D.

1885 THE LELAND STANFORD UNIVERSITY
Edwin W. Hadley, J.D., LL.M.

1887 CLARK UNIVERSITY
President Howard B. Jefferson, Ph.D.

1887 McMASTER UNIVERSITY, ONTARIO
Professor H. W. McCready, M.A.

1889 GORDON COLLEGE OF THEOLOGY AND MISSIONS
President T. Leonard Lewis, Th.D.

1890 KEUKA COLLEGE
Dean Louise Robinson Heath, Ph.D.

1890 UNIVERSITY OF OKLAHOMA
The Reverend John K. Montgomery, S.T.B.

1891 UNIVERSITY OF CHICAGO
A. Stone Freedberg, M.D.

1892 THE DIVINITY SCHOOL OF THE UNIVERSITY OF CHICAGO
The Reverend Ray Anderson Eusden, D.D.

1893 AURORA COLLEGE
The Reverend Clarence H. Hewitt, D.D.

1897 NEW ENGLAND SCHOOL OF THEOLOGY
President Guy L. Vannah, S.T.M., D.D.

1898 NORTHEASTERN UNIVERSITY
Dean Charles W. Havice, Ph.D.

1901 CENTRAL BAPTIST THEOLOGICAL SEMINARY
Professor Eric G. Haden, Ph.D.

1901 WHITTIER COLLEGE
The Reverend A. Robert Harrison, B.D.

1903 LYNCHBURG COLLEGE
The Reverend William G. West, B.D., S.T.M.

1904 BERKELEY BAPTIST DIVINITY SCHOOL
The Reverend Lynn Leavenworth, B.D.

1908 SOUTHWESTERN BAPTIST THEOLOGICAL SEMINARY
Professor Stewart A. Newman, Th.D., D.D.

1910 OKLAHOMA BAPTIST UNIVERSITY
Gregory Pritchard, B.A.

1913 NORTHERN BAPTIST THEOLOGICAL SEMINARY
The Reverend Victor Augsburger, B.D.

1925 THE EASTERN BAPTIST THEOLOGICAL SEMINARY
President Gordon Palmer, D.D.

1926 DUKE UNIVERSITY — THE DIVINITY SCHOOL
Professor Franklin Woodrow Young, Ph.D.

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The Reverend Edwin Ewart Aubrey, Ph.D., D.D.

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THE NATIONAL COUNCIL ON RELIGION IN HIGHER EDUCATION
Professor Nels F. S. Ferré, Ph.D.

NORTHERN BAPTIST CONVENTION
The Reverend Edwin T. Dahlberg, D.D.

THE PRESBYTERIAN CHURCH IN THE U. S. A.
The Reverend Hans Sidon, Ph.D.

THE PROTESTANT EPISCOPAL DIOCESE OF EASTERN MASSACHUSETTS
The Right Reverend Norman B. Nash, D.D.

THE SOCIETY FOR PROPAGATING THE GOSPEL AMONG THE INDIANS AND OTHERS IN NORTH AMERICA
The Reverend Charles E. Park, S.T.D., D.D.

UNITED BAPTIST CONVENTION OF NEW HAMPSHIRE
The Reverend Charles Raymond Chappell, D.D.

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Andover Newton Theological School

Bulletin

Grover Clayton Shaw and
Joshua Loth Liebman

The Year in Retrospect

Book Reviews

June 1948
Newton Centre, Massachusetts

THE ANDOVER NEWTON THEOLOGICAL SCHOOL BULLETIN

VOL. XL JUNE 1948 NO. 4

EDITORIAL COMMITTEE
AUSTIN PHILIP GUILES RICHARD DONALD PIERCE

The Andover Newton Theological School Bulletin is issued by the Andover Newton Theological School at Newton Centre Branch Post Office, Boston, Massachusetts, four times a year, December, February, April and June. Entered as second-class matter December 22, 1908, at the Post Office at Boston, Massachusetts, under the Act of July 16, 1894.

GROVER CLAYTON SHAW

Instructor in Speech

1944–1948

WITHIN less than three months Andover Newton has lost two beloved teachers, Grover Clayton Shaw and Joshua Loth Liebman.

Grover Shaw died on April 19 of a heart attack suffered at his summer home in Freedom, N. H. He had taught in the Speech Department on the Hill for four years, and in that period of time exerted an amazing influence on all the members of the student body. He was a superb teacher, with a great gift for understanding his students and an equal gift in helping them overcome speech hindrances. He was fond of them all, and all the members of the Hill family valued him highly, not only for his gifts as a teacher but for the warmth of his friendship.

As this *Bulletin* was being prepared word came of the sudden passing of Joshua Loth Liebman, for some years Visiting Lecturer in Jewish Philosophy at Andover Newton and Rabbi of Temple Israel, Boston. He, too, was stricken by a heart attack. Dr. Liebman was one of America's most distinguished rabbis, a brilliant orator, an able writer, and a man of profound learning. His course, " God, Man, and Society in Rabbinical Literature and Jewish Philosophy," was highly stimulating and filled with rich insights.

In the passing of these two beloved members of the Andover Newton faculty the school feels a profound sense of loss but also the joy of having received the richest of contributions.

THE YEAR IN RETROSPECT

By President Harold W. Tribble

From the eighth day of September, when Mrs. Tribble, Harold, Jr., Betty May, Barbara Ann, and I arrived in Newton Centre, to the eighth day of June is exactly nine months, but what eventful months they have been! This afternoon as I sit here and watch the students and their relatives and friends leave our lovely hill my mind wanders back over the experiences of the 1947-48 session that closes officially today. Beautiful Indian summer days in November, snow four feet deep in January and February, rain and fog in April and May, modest pansies and gorgeous rhododendron in May and June, all dance across memory's eye. The Tribbles feel that they have seen everything in the category of weather, including some exquisitely glorious sunsets.

But that is enough about weather and scenery. It is of the students, faculty, and trustees that I want to write. One hundred and forty-two students have enrolled during the year, coming from thirty-one states and six foreign countries. They have done good work and their health has been good—only Mr. Perry in the fall and Miss Gustafson in the spring have lost time from school due to illness. For the spirit of all these students I shall always be grateful. And what of the forty-three to whom diplomas were awarded this morning? Valiant servants of our Lord they are, every one of them. Well-trained, clear of eye and stout of heart, they will give a good account of themselves as representatives of Andover Newton. That was an inspiring service with Ronald Noble and Robert Baker speaking for the seniors, Professor Gezork speaking to the graduates for the faculty, and Dr. Truman Douglass bringing the Commencement address. Yesterday morning Dr. Frank Fagerburg (Newton '23) stirred our minds and challenged us to courageous action in the Alumni address. And the Alumni Luncheon in Noyes Hall was a great occasion in every way. Shall we ever forget it? It has been a good Commencement, closing a great year. (We do end a year with a Commencement, don't we?)

The Newton trustees had a good meeting yesterday, and the Andover board reports a good meeting on May 26. Each board has given unstinted service to our school throughout the year, much constructive work being accomplished in long and concentrated committee meetings. It is in the Administrative Committee, composed of representatives of the two boards, that joint

policies are discussed. For all of these loyal friends and alumni, I am deeply grateful.

Dean and Mrs. Dabney are still in the Orient. They left here December 29 and hope to return by the first of September. We have missed them, but every day we rejoice in their opportunity to have this trip. They are blessing many in a signal ministry even while they are enjoying a well-earned rest from the burdens of school life.

Dr. Herbert Gezork returned in January after rendering invaluable service as a representative of our government in Germany, giving special attention to the rehabilitation of Protestant work in the United States Zone of Germany. He resumed his active teaching at the beginning of the second semester. Dr. John Brush was away on Sabbatic leave during the first semester. His travels took him to the west coast of our country and into Mexico. He returned in time to take up his teaching work at the beginning of the second semester.

Dr. Russell Tuck has requested permission to be away for the first semester in the 1948-49 session on Sabbatic leave. It is a vital and valuable part of the life of our school to make it possible for our professors to get away occasionally for travel, study, rest, and special service. In every case other members of the faculty gladly share in the work of the absent professor.

Professor Roger Hazelton has been named an accredited delegate of the Congregational-Christian Churches to the first regular meeting of the World Council of Churches in Amsterdam, August 22 to September 5. He will also attend the International Congress of Philosophy in Amsterdam, August 11 to 18.

On April 19 our entire school was shocked by the announcement of the death of Mr. Grover Clayton Shaw on his farm in New Hampshire. He and Mrs. Shaw had gone there for a brief rest. A heart attack came Sunday afternoon and he died in the hospital near his farm Monday night. He had served as special instructor in speech for four years, dividing his time between Emerson College and Andover Newton. He had been on the faculty at Emerson for eighteen years. He was an unusually talented teacher. The students appreciated and loved him. His instruction in the classroom, and especially his visits in their churches, gave them the type of help that will make their ministry effective and fruitful. Our sense of loss is very great indeed. Professor Hazelton and Dr. Herrick graciously consented to take over his classes for the remainder of the semester.

The Convocations this year have been significant and inspir-

ing. On October 15 we had Dr. H. Victor Murray of Cheshunt College, Cambridge, England, and Dr. Charles W. Gilkey, of the University of Chicago, for two lectures each. A large number of alumni and friends augmented the regular school audience, and the lectures and fellowship combined to make it a day long to be remembered.

The inauguration of the new president came on November 19 and proved to be a memorable day. Other Convocation speakers in the course of the year were: Dr. Anders Nygren of Sweden, Bishop Otto Dibelius of Germany, Bishop Aren Fjellbu of Norway, Dr. Gunnar Westin of Sweden, Dr. George M. Gibson of Pilgrim Press, Dr. Harris F. Rall of Garrett Biblical Institute, Professor R. A. Schermerhorn of Rhode Island State College, and Dr. Charles N. Arbuckle, who is retiring this month after a very fruitful pastorate of twenty-eight and a half years with our Baptist Church in Newton Centre. His active preaching ministry covers forty-six years. He is one of the great preachers of our times. He and Mrs. Arbuckle will live in California.

Under the joint sponsorship of the Board of Education of the Northern Baptist Convention and Andover Newton some of the most promising students from various New England colleges and universities were invited to our campus April 9-11 as the guests of the school for the purpose of thinking seriously about the Christian Ministry. It proved to be a most worthwhile venture, and likely will be repeated next year. It is our thought that next year the program will be so designed as to enlist more definitely the participation of Congregational as well as Baptist school leaders, or that provision will be made for two such conferences on the ministry if the response of the students is such as to justify the holding of two.

Now a word about our needs. One of the most common misunderstandings that I have met is the thought that Andover Newton is a well-endowed and financially secure institution. The endowment at present dividend and interest rates is quite inadequate. We should begin thinking and planning definitely toward increasing these funds by at least a million dollars. The Living Endowment Plan should be promoted vigorously. It gives promise of steady income of a type that will supplement the yield of capital funds. And there is always the possibility that regular contributors may be led to make special gifts to the capital endowment. In addition to these two sources of financial support the school should seek to enlist the help of the churches

through their budgets. During the past year thirty-five Baptist Churches and thirteen Congregational Churches have contributed to Andover Newton in this way. In the six New England states there are 1144 Baptist and 1599 Congregational Churches, making a total of 2743. Such a school as ours must live by giving itself in service to the churches and by receiving back from the churches money, students, and general spiritual support.

As we develop these three sources of support we should be alert to appeal to our friends from time to time for special gifts. A few of these might be listed here by way of example. Large gifts for buildings and for the endowment of professorships are needed. An endowment fund for the maintenance of the library would be a great help. We need some addressograph and dictaphone equipment. We need washing machines for the dormitories, for the students must do a large part of their own laundry work. Someone might be interested in making a donation for redecorating the guest room in Farwell Hall. An illustration of the value of such special appeals may be seen in the gift of a sound moving picture projector by alumni on the west coast, and the gifts that have made possible the new lighting system along our driveways.

A glance at Chase House and a reminder of the fact that the girls must climb the hill for all meals as well as for all classes will be sufficient to make it clear to anyone that a new dormitory for them is our most urgent need. It should be placed on top of the hill near the building that contains the dining room.

A dormitory for married students is also needed. The tendency in recent years of students to marry before entering a seminary seems to be a continuing phenomenon of our American life. It is not solely the result of the Second World War. As long as we have no apartments for married students with children we shall continue to lose many fine students. A building with approximately 20 or 25 apartment units would probably meet our needs for a long time. We should give serious thought and effort to finding funds and devising a plan for such a building.

I am here to serve. Will you help me make that service all that our Lord wants it to be? Write me your suggestions and criticisms. Send in your contributions. Put Andover Newton in your church budget. Tell your friends about our community of Christian learning and service established on a hill. Send us students of promise and consecration. Above all, pray for us.

June 8, 1948

BOOK REVIEWS

BOOKS BY ANDOVER NEWTON FACULTY MEMBERS

Pillars of Faith. By Nels F. S. Ferré. New York, Harper, 1948. 128p. $1.50.

This is a book that the minister should have and read and hold in readiness for others to read. How often it happens that someone who has an intelligent interest in the fundamental problems of theology asks, "What can I read?" Here is the answer. Particularly helpful are the chapters on the Bible and the Holy Spirit. It is calculated to undergird one's faith and put theology in comprehensible language. To some extent it is a summary of Professor Ferré's theological system, touching the things most essential in the life of Christian faith for these times.

EVERETT C. HERRICK.

The Modern Parent and the Teaching Church. By Wesner Fallaw. N. Y., Macmillan, 1946. 228p.

This important book has already received wide, favorable reception and deserves appreciative welcome in this *Bulletin.* Professor Fallaw's work is timely, for it emphasizes what needs to be said at this particular moment. It is not "new" in the sense of "that which has not been told before," but is new in the thorough development and fresh clarification of what is a true "fundamental" in Christian education. The title itself is illuminating. Here is the Modern Parent placed in the new circumstances of our dynamic civilization, hard pressed on every side, distracted, insecure, and, too often, pagan. Here is the Teaching Church seeking wisdom and ways in dealing with children but finding itself beset on every side. How can the Modern Parent and the Teaching Church cooperate for the sake of the child? How can the Modern Parent make the Home and Church Christian? How can the Church make the Modern Parent Christian? These are the pressing problems to which Professor Fallaw addresses himself in this helpful book.

It is an old problem and a constant one. Deuteronomy recognized it and placed on the fathers the rôle of teacher in the home. Deut. 6: 4-9 ought to be written in large type in this book, as God's solemn command for the law of the life of the family.

This book is a focussing of rich resources on the most im-

portant single item in our Christian nurture. It gathers together forces from a wide range — educational, psychological, and practical — to bring them all to bear on this subject. Dr. Fallaw wrought out his theory in the practices of a successful church program and by the discipline of thorough thinking.

Two suggestions arise. First, Chapter I should be put in reverse. From about page 11 on, the discussion deals with the subject directly. The first part of the chapter points out a wrong procedure. But the good yet misinformed teacher of the first paragraph has been beaten about the bush enough already and the criticism of poor Bible teaching is too apt to excuse certain artful dodgers from learning good Bible teaching. Secondly, Dr. Fallaw should prepare a series of booklets carefully adapted to the general church situation, written in a way to serve ordinary (99.9%) parents and teachers. Only as the truth is brought close to persons so that it actually enters the stream of family life can the valuable material of this book become a part of the evangelical message of Christianity. Here is a rich opportunity.

In the meantime pastors, directors, teachers should digest this work and weave its wisdom into their thinking.

JAMES P. BERKELEY.

THE BIBLE

The Study of the Bible Today and Tomorrow. Edited by Harold R. Willoughby. Chicago, University of Chicago Press, 1947. 436p. $6.

Twenty-four papers, half of them originally prepared in 1945-46 for reading before the Chicago Society for Biblical Research, comprise this highly interesting volume. The purpose of the authors of the first part (who are either members or guests of the Society) was to find out just what recent Biblical research (say since 1918) had accomplished, and the immediate tasks and opportunities for the future. Part II contains papers by outstanding specialists who were invited to write on specific problems. So we find in the table of contents such names as Albright, Grant, Filson, Wilder, Orlinsky, Rabbi Levy of Emanuel Congregation, Chicago, Wright, Marcus, and Irwin.

This reviewer urges all who are seriously interested in the study and interpretation of the Bible at least to dip in somewhere in these pages. It reminds one, in its general plan, of Manson's *Companion to the Bible*—but it is eight years younger. Not

only scholars and thesis-writing students who wish a summary of recent work, but busy pastors who would like to know what Catholic, Jewish, and Protestant study is accomplishing in these days, will profit by it. The paper is rather poor; the work shows all the weakness and strength of a collection of individual papers; and in a sense it is "dated." But different types of readers will all find something worthwhile by digging in this mine: perhaps further information, more likely a spur to further work *on the part of the reader himself*.

JOHN H. SCAMMON.

Journey through the Bible. By Walter D. Ferguson. N. Y., Harper, 1947. 364p. $3.50.

Not written to reward Biblical scholars, *Journey through the Bible* is intended to help the ordinary reader discover the Bible. If the style is sometimes breezy, the content is solid, and the author discusses all the books of the Bible from Genesis to Revelation, emphasizing throughout the dramatic sense and literary values. One guesses that his classes in English at Temple University are full. A few years ago another professor of literature, Mary Ellen Chase, wrote *The Bible and the Common Reader*, of which the present work is a choice companion.

ROBERT W. SILLEN.

The Religious Pilgrimage of Israel. By I. G. Matthews. N. Y., Harper, 1947. 304p.

Here is a book in the Old Testament field to be greeted with applause. One is impressed in every chapter with its rich maturity. Out of a long experience of teaching and writing in this field Professor Matthews has climaxed his work with this superior treatment of the religion of Israel. It is mature in every way. Dr. Matthews has command of the whole range of scholarship right up to the year of publication and has organized the material with skill and clarity.

Formerly Professor of Old Testament Literature and Exegesis at Crozer Theological Seminary, and now Emeritus, the author established his high standing by his *Short History of the Hebrews* and his exegetical work on Samuel and Ezekiel (the best commentary today) in the *American Commentary on the Old Testament* series. Now he has given the rich fruitage of his years in this outstanding book.

The reviewer would like to make it required reading for all preachers. It is what we need to make an educated ministry at a time when the Bible must and will come into new power and significance in our world. Read *The Religious Pilgrimage of Israel* and you will find it a thrilling, informing, enlightening experience. The best book is the one to choose.

JAMES P. BERKELEY.

The Old Testament in the New Testament. By Randolph V. G. Tasker. Philadelphia, Westminster Press, 1947. 176p. $2.

The author of this book has been, for over a decade, Professor of New Testament in the University of London. He has already to his credit several books in his field.

Tasker belongs to the group of scholars whose emphasis is upon the essential unity of the Bible. Stress is laid upon the centrality of the covenant-relationship between God and man — first with Israel and, later, through Christ, with the new Israel. The author's approach may be summed up in words of St. Augustine: "The New Testament lies hidden in the Old, and the Old becomes manifest in the New."

With this aim in view Tasker surveys the New Testament. He gives a chapter to the life and ministry of Jesus and one to the early days of the church. The other chapters are treatments of the various divisions of the New Testament in order to demonstrate the thesis of the book.

There is very real value in reemphasizing the importance of the Old Testament for a correct understanding of the New. Literary and historical criticism have tended towards segmenting the Bible. The assured results of such criticism must, however, be retained. This, Tasker recognizes. Likewise, he recognizes the excesses to which some exponents of the unity of the Bible tend. With balance the book carries through its purpose.

RUSSELL C. TUCK.

Paul's Epistle to the Romans. By Ernest F. Scott. New York, Scribner's, 1947. 125p. $2.

Given so important a portion of the New Testament as the Letter to the Romans and so able an interpreter as E. F. Scott, the result is as assured as that two and two are four.

Here is *multum in parvo*. There are only one hundred and twenty-one pages. The contents are divided into four parts. The first chapter gives the historical background. About fifty

pages are then devoted to commentary. This means that the writer treats sections rather than verses. After the section-by-section treatment comes a chapter on the central teaching. Finally, there is the chapter on the value of Romans today. The book is written in Professor Scott's clear and concise manner. One gets the impact of Paul's thought in the focusing of attention on the main intention of Romans.

Romans has suffered through the years from a too theological approach and from sheer neglect due to a common misunderstanding that it was too difficult for the ordinary reader. Paul without any doubt intended the Christians in Rome to understand the letter! Professor Scott will help the modern reader to see Romans in its original setting and to grasp the great central ideas of Paul. Furthermore, the reader will appreciate the significance of Romans for his own day, a day so like the first century in many regards. There is a return to Paul in scholarly Biblical circles. This return needs to reach the humblest Christian. Professor Scott's little book, in its simple and at the same time scholarly treatment, is particularly timely.

RUSSELL C. TUCK.

The Pastoral Epistles. By B. S. Easton. N. Y., Scribner's, 1947. 239p. $3.

A veteran Anglican scholar herewith presents a detailed examination of I and II Timothy and Titus. He traces their origin to the period between 95 and 105 A.D. in Syria or Asia Minor. In them he finds a Pastor's instruction of pastors, guidance in defending the faith against distortions and in administering the work of a parish. As Paul is the model for his successors, so each shepherd must be the model for his sheep. The letters, as compared with the genuine epistles of Paul, thus represent the trend toward orthodoxy, ecclesiasticism, and moralism — a trend made necessary by changed circumstances.

In addition to the introduction, this volume contains a new translation, a verse-by-verse exposition, and some three dozen special word studies. Each verse is set in the middle of a broad context of linguistic, literary, and historical associations, which illuminate the development of heresies, liturgy, and ministerial orders. Though intended for the non-technical reader, the volume will be of chief use to the scholar.

PAUL S. MINEAR.

The Johannine Epistles. By C. H. Dodd. N. Y., Harper, 1947. lxxi + 168p. $2.75.

This study by a prominent British scholar will rank high among the series of Moffatt Commentaries. One reason for this is the adequacy of the introduction, which sets the letters so adeptly into their original contexts. Four contexts are considered primary: the tradition of the life and teaching of Jesus; the primitive apostolic preaching; the struggle with Gnostic prophets within the church; and the perspectives of the Fourth Gospel. The message of the Epistles becomes much clearer when seen against this composite background.

Another prime excellence of this volume is the readability and richness of the comments on the First Epistle. Professor Dodd observes carefully the distinction between what is important and what is unimportant, what the reader needs to know and what is extraneous. He does not clutter the pages with unrelated cross-references. He combines theological and historical interests, and concentrates upon the three central questions: What is Christianity? How do God's sons live? What are the grounds of Christian assurance? Here is Biblical interpretation of a high order.

PAUL S. MINEAR.

New Testament Literature: an Annotated Bibliography. Edited by William Nelson Lyons and Merrill M. Parvis. Volume I. Chicago, University of Chicago Press, 1948. 392p. $4.

This publication begins where *New Testament Literature in 1942*, the third annual volume put out by the University of Chicago's New Testament Club, left off. It is designed to list exhaustively and often with helpful annotations *all* books, periodical articles, and book reviews relating to the New Testament which appeared in 1943, 1944, and 1945. It is an attempt to cover works in all languages. The arrangement is a subject one, under twenty main headings. The last section, "Biography, Necrology, and Festschriften," added to the tremendously valuable lists which have preceded, completes a work to which every Biblical scholar needs access. Every library used for Biblical research should certainly contain this series, which is to be continued with further volumes every year or two. While bound in paper covers and planographed, it is very usable. For Andover Newton readers we are glad to say that Professor Minear is listed for eight contributions to New Testament knowledge.

JOHN H. SCAMMON.

Religion on the American Frontier: The Methodists. Edited by William Warren Sweet. Chicago, University of Chicago Press, 1946. 800p.

Professor Sweet has put American historians in his debt by his four volumes of source material on frontier religion. In the earlier volumes he edited selected documents from the Baptist, Congregational and Presbyterian archives. This volume on the Methodists completes the study of the major frontier religions and we now have before us the first well-edited body of manuscripts for these groups yet to appear in print.

Anyone who has plowed his way through the mass of miscellaneous documents that comprize denominational source material will realize how much sifting and eliminating went into the preparation of this volume of frontier Methodist history. From the voluminous manuscripts, Professor Sweet has brought together and edited eight hundred pages of what he considers the most representative and important items.

The editor of a source book may sometime be given far less credit for his pains than he deserves. The careful selection and editing of texts is probably no less difficult than the writing of good historical narrative. Certainly much of this type of spade work needs to be done before we will have before us adequate material from which to write a definitive history of American Christianity that will adequately appraise its frontier aspects.

The format of this series is good, the print clear, and the editing thorough. No historical or theological library can be called adequate without these four excellent volumes.

RICHARD D. PIERCE.

Weybosset Bridge: In Providence Plantations, 1700-1790. By Arthur E. Wilson. Boston, Pilgrim Press, 1947. 228p. $3.50.

First, every Providence person should read this book, and then every Rhode Islander. Then assuredly every Congregationalist. Baptists will want it for Roger Williams in a fresh and just perspective, and for early Brown University, and Isaac Backus. Episcopalians will enjoy the vicissitudes of their forbears in radically individualistic Rhode Island. But Dr. Wilson's thesis has a universal interest:—he shows us how Providence worked out, through generations of pulling and tugging, the synthesis of freedom and order. Roger Williams was Old Man

Freedom, and a remarkable man indeed. But something more was demanded to achieve real community, and Massachusetts, for all its sins against freedom, had a gift to offer. The book chiefly concerns the planting of Congregationalism, "the New England Way," on this hard soil. The special hero is the Rev. Joseph Snow, Junior, "Parson and Joyner" — first a good carpenter, then a patient builder of community.

Old documents are very liberally transcribed into the book, providing a treasure for scholars; but, I think, so liberally as to drag the narrative too slowly for the average reader. Our English language is very flexible and changeable; but Dr. Wilson spatters his pages with more slang than the dignity of his subject will bear. Yet for many this may freshen up the book. Surely one is not disposed to quarrel with the good humor and the smiling gusto with which the Providence pastor takes us through the old documents.

On page 194 I find "Hezekiah Smith of Holyoke": the good man was from Haverhill. On page 208, the Dedham Case should be dated 1820, not 1800.

JOHN W. BRUSH.

THEOLOGY AND PHILOSOPHY

God Confronts Man in History. By Henry Sloane Coffin. New York, Scribner's, 1947. 151p. $2.50.

The significance of this book lies not so much in its content, though that is rich indeed (especially the chapter on "The Goal of History: The Kingdom of God"), but rather in the way a great Christian theologian and preacher approached his peculiar task of presenting an apologetic for the Christian faith to the distressed peoples of the Far East, Christians and non-Christians alike. Appointed as Joseph Cook Lecturer by The Board of Foreign Missions of the Presbyterian Church in the U. S. A., Dr. Coffin, though past the age of retirement, made incredible journeys to the Philippines, China, Siam, India, and Egypt, to present the claims of Christianity to critical, yet eager audiences. On one occasion, in China, he flew over hostile lines to speak in a city surrounded by Communists; at another lecture, in Nanking, where General Marshall presided, more than 1400 students filled the hall. Other religions may look for God in nature or within the soul, but Christianity beholds God chiefly at work in human history through the life, death, and resurrection of Jesus Christ. This is the burden of the author's message and is set forth with

the customary power and beauty of style of which Dr. Coffin is capable. There is a strong chapter on the Church. This conclusion of the author is encouraging: "The impression of the world's present plight is disheartening. But the impression of the Christian Church fills one with confidence."

VAUGHAN DABNEY.

The Divine Imperative; tr. by Olive Wyon. By Emil Brunner. Philadelphia, Westminster Press, 1947. 728p. $6.50.

The Mediator. By Emil Brunner. Philadelphia, Westminster Press, 1947. 624p. $6.

Man in Revolt. By Emil Brunner. Philadelphia, Westminster Press, 1947. 564p. $6.

The modern Christian leader who has not read the writings of Emil Brunner is to that extent theologically illiterate. Dr. Brunner is one of the profoundest, most comprehensive, and consistently illuminating of Christian writers. He is also both an evangelist and a scholar, a strong thinker wrestling with ultimate issues and a simple believer witnessing to what he has seen. We all owe the Westminster Press a debt of gratitude for its intense and long-continued promotion of his works, for when all is said and done he is not far from the central Christian position which is basically needed. The strength of his position lies in his accepting revelation as primary, a position well set forth in another volume, *Revelation and Reason*, in his seeing this revelation sharply defined in Christ, the person, who is God's *agape* manifested in time; his viewing of Christian conduct centrally through this primary revelation in Christ, but nevertheless without losing the actuality of the realm to which it was revealed, the natural and historic order; and his understanding of man as a creature responsible to God universally, but all the while in general revolt against His full revelation in the Word, thus as a man in contradiction between God's seeking grace and his general sinfulness. The weakness of his writings may lie in the rigid mold which his theological schemes tend to produce, so that the complexities of situations in process, in a dynamic interaction of growth and decision, of external and internal overlappings, of limitation and sin are less apparent than his systematic analysis which results in overly clear categories. Nevertheless the truth is that for the doctrine of Christian conduct *The Divine Imperative* is a basis treatment; for the Atone-

ment, *The Mediator;* and for Christian anthropology, *Man in Revolt.* The last one I like the best, but they are all strong sustenance for the theologically serious reader.

NELS F. S. FERRÉ.

On the Meaning of Christ. By John Knox. N. Y., Scribner's, 1947. 117p. $2.50.

Those who know John Knox personally have real confidence in his deep Christian seriousness and in the competence of his searching mind. This concluding volume of his trilogy on Jesus Christ has, in accordance with our expectations, real food for thought in it. In a robust way he combines for the full meaning of Christ the person, the event, and the community. Those who listened to these lectures when they were given know how earnestly he struggled, even physically, with the content of his thought. In general, the strength of the book lies in his dissociating Christology from the minutiae of Biblical scholarship and placing it in the living context of theological thought in terms of the meaning of the whole locus of events connected with Christ's life and the way those events were understood and lived by the fellowship of His disciples. His position is neither mere subjective nor mere objective knowledge, but an attempt at an organic joining of the two. The real trouble with the analysis is, however, that because he finds nothing objectively new in Christ, no new fulness of meaning that constitutes a genuine discontinuity, he also finds no real basis for his analysis, but founds the church too far on subjective interpretation and appropriation. If he had accepted the idea that God's *agape* became first central in cosmos and conduct in Jesus, he would have had a living unity between person, event, and community. Dr. Knox is still weak on the content of the *meaning* of Christ, and this impoverishes and weakens the strength of his position in fact and in use.

NELS F. S. FERRÉ.

Witness to the Light. By Alec R. Vidler. N. Y., Scribner's, 1948. 238p. $3.

These Hale Lectures at the Seabury-Western Theological Seminary bear the subtitle, *F. D. Maurice's Message for Today.* They surprised me somewhat. What I had read by and about Maurice had made me appreciate perhaps too much the universality and progressiveness of his mind. His stand against the

idea of eternal hell as inconsistent with the Gospel, his liberal theory of the Church, and his Socialism had made me catalogue him as a spirit for the most part beyond his contemporaries. This book bears down more heavily on the aristocratic, anti-democratic, narrowly Anglican and sacerdotal aspects of his thinking. Perhaps what we have to say is that his liberal thinking came along with a rich loyalty to local and conservative points of view. In other words, his liberalism was more costly to him because his conservatism was so much a part of him. Though I had expected to learn most, for my purposes, from Vidler's chapter entitled "A Living Politics," I gained, instead, most from his chapter on Christ and from the chapter on the Church. Naturally his treatment of the sacraments, particularly his view of infant baptism and the work of the Holy Spirit, and his treatment of Anglicanism were found more narrowing. As a whole, however, though the work has perhaps not enough of Maurice's message for today, it is at least a rewarding account of his message as a whole.

NELS F. S. FERRE.

Christian Ethics and Social Policy. By John C. Bennett. N. Y., Scribner's, 1946. 124p. $2.

What this brief book especially conveyed to me was the near-agony of the earnest alert Christian in his desire to live the Christian life and to effect Christian solutions in a time like ours. We are grateful heirs of what we understand by the term Social Gospel. Two World Wars, however, have robbed us of much of the optimism which buoyed up so much of that movement. The demands of Christian love are so imperative and yet so close to impossible.

Dr. Bennett explores existent strategies, such as the Catholic dualism of monastery and world, the more-or-less Lutheran bifurcation of State ethic and Gospel ethic, and the quasi-monastic Mennonite withdrawal from politics and war. He is almost painfully concerned with the Christian pacifist, whose solution he would reject, though with an uneasy conscience. He insists on full Christian participation in the varied and ongoing business of life, and offers principles for guidance.

The book, though worthy of wide reading, lacks glow and color. Bennett summons us critically to his cause. Perhaps this is just where the most thoughtful Christian finds himself in this terrible moment; but if this be true, we Christians are hardly going to save the world.

JOHN W. BRUSH.

In the Secret Place of the Most High: Being Some Studies in Prayer. By Arthur John Gossip. New York, Scribner's, 1947. 210p. $2.75.

Ever since "The Hero in Thy Soul" appeared, discerning readers have eagerly sought and read any new book by Arthur Gossip. His recent book, "Experience Maketh Hope," was timely and valuable, and now we have his latest book on "Some Studies in Prayer." As the first chapter points out, our real trouble today is due to the fact that the "flame of worship has sunk too low, and burns so dimly." Only the glory of a walk with God can make man's earthly pilgrimage meaningful and beautiful. Of special value is the chapter, "On the Prayer of Confession and the Numbed Sense of Sin." Chapter Eight, "Some Problems Concerning the Prayer of Petition," might well serve as a starting point for a sermon directed to those who wonder why, if God knows our need, we should be bidden to "ask and ye shall receive." It is no easy matter to "balance importunity and resignation," as Herrmann found out. The book reveals a knowledge of the literature of the mystics, and is written with beauty and power by one who has found for himself "joy and peace in the secret place."

VAUGHAN DABNEY.

PRACTICAL THEOLOGY

Heralds of God: A Practical Book on Preaching. By James S. Stewart. New York, Scribner's, 1946. 221p. $2.50.

The only "practical book on preaching" that is worth reading today is one that is profound, and here is a profound book with a philosophy of preaching that shames and corrects the shallow subjectivism of much pulpit work today. Fine preaching is not the propagation of good ideas and high ideals; it is the proclamation of the mighty acts of God in Christ. The apostolic *Kerygma* centered in the twin facts of the Cross and Resurrection to which contemporary heralds must return if they would prove messengers of God. Set over against the unresolved tensions of modern life, the mighty acts of God still have saving power. The author also deals with "The Preacher's Study," "The Preacher's Technique," and "The Preacher's Inner Life." Here is one of the best general books on preaching that has appeared since Dean Brown's lectures on "The Art of Preaching." Written by the outstanding preacher in the British Isles today, it is commended as required reading.

VAUGHAN DABNEY.

Making of a Preacher. By William Malcolm Macgregor. Philadelphia, Westminster Press, 1946. 96p. $1.

There is nothing small about this little book of ninety-six pages. The theme is spacious, the treatment comprehensive, the total impact telling. If the reading of these Warrack Lectures for 1942-43 is a moving experience, what must have been the hearing of them! Fortunately we have a hint in the choice appraisal by such a hearer as Arthur Gossip, that appears as the preface of the book. Imagine a revered church leader in his eighty-first year, standing erect like the noblest Roman of them all, speaking in a haunting voice to an expectant audience and expounding sublime truths with exceptional intellectual power and spiritual passion. The thesis of the author is that the preacher must take Jesus Christ as his Ideal as He is set forth by the New Testament Platonist who wrote Hebrews. As our Lord was a priest in that He was one with men and sympathetic with human infirmities, so should the preacher break a way through to God for men to follow. Interesting doctrine for a Scotch Presbyterian to expound!

VAUGHAN DABNEY.

The Lord Reigneth. By Adam W. Burnet. New York, Scribner's, 1947. 133p. $2. The Russell Lectures delivered at Union Theological Seminary, Princeton, Chicago and Northfield, 1944.

In this brief book a preacher endeavors to quote his fellow preachers in the use of this strange but widely influential New Testament writing. The book has certain advantages in its brevity for it is easy to get lost in the detail of its luxuriant imagination. "I am more than conscious of the limitations of what I have done," writes the author. "To dispose of the Book of Revelation in five lectures may well savour of injustice, if not of impertinence. But my one desire was to offer a preacher's view of the Book, and to help other men to find in it the inspiration for the sermons that I have found."

The title of the book shows true insight. "The Lord Reigneth." One of the fragment words in the Revelation is "throne." The dramatic action of the book centers at the throne of God and stands in contrast with the throne of Caesar or the throne of Satan. The book declares with all the varied resources of Apocalypse that the Lord God reigneth and no power can stand before Him.

Chapter I gives a helpful review of apocalyptic literature as a prerequisite for reading the book. No one can read the Apocalypse except he learn to think apocalyptically. This literature has its own vocabulary, resources, patterns of thought. It was the expression of a very vital tradition which is very different from our ways of thought and expression. The writer speaks of it as "wisdom," "intelligence." See 17:9 in the Revised Standard Version. "This calls for a mind with wisdom." Apocalyptic wisdom is required. This is gained by attentive study of the peculiar language of the apocalyptic literature.

Chapter II takes up Revelation 1-3 and gives the historical situation of the churches to whom the book was written about 95 A. D. when "the Roman Emperor Domitian demanded that he be worshipped as 'dominus et deus,' lord and god, and the Christian church would have none of it." (p. 37.) The nature of this crisis is clearly stated and the book is interpreted in that specific situation where it had such deep meaning. There it functioned in sustaining Christians through persecution even to martyrdom. It was the gospel of the martyrs. That is its sacredness and Christian authenticity.

Chapters III and IV cover Revelation 4-18, the great body of the apocalyptic drama. This demands a rapid survey which can indicate only the chief points. Burnet's exposition does serve to keep the attention upon the essentials and indicates how the action moves forward to the great climax of final judgment.

"Towards the Consummation" is the title of the last chapter which deals with Revelation 19-22.

This book will prove a welcome brief review for others who have studied the book with the help of fuller commentaries such as Beckwith and Kiddle and should be a good introduction to those who have not as yet attempted the labors of learning to think apocalyptically. It shows how the work of historical exegesis is beginning to enter the stream of effective preaching. Some pastors will want this book to put into the hands of parishioners who are seeking guidance in what is to them a book in a foreign language.

JAMES P. BERKELEY.

By Unknown Ways. By W. G. Branch. Philadelphia, Westminster Press, 1946. 172p. $1.50.

A retired English Baptist minister, ripe with human experience and Christian sympathy, is the author of this little book. It is made up of homilies on the general note of encouragement.

Light out of darkness, peace out of pain, victory out of defeat, in ways that our resourceful God can take even when we cannot fully understand: such is the bearing of these sermonettes for bedtime or prayertime reading. The abundance of biographical illustrations from Christian history will please not only the general reader but also the minister.

JOHN W. BRUSH.

High Wind at Noon: a Case for a Daring Christianity. By Allan Knight Chalmers. New York, Scribner's, 1948. 208p. $2.50.

In brief effective chapters of preachers' prose, the great-nephew of Scotland's classic Thomas Chalmers takes issue with prevailing theologies of despair, and waves high the banner of perfection and of the Kingdom of God on earth. The pages have the quality of vivid conversation, never smoothed out into gracefulness. That is how the author would have it. For this is an urgent tract for the times, even if there is plentiful quotation from Browning and other singers of hope and courage.

Allan Chalmers calls himself a liberal without qualification, and as such he takes to task the new orthodox as counsellors of defeat and gloom. He charges the revived Augustinianism (my word, not his) with blackening the Divine image in the human soul, and with aiding and abetting the forces of social reaction. He dissects the mood of our day: that clot of fear, indifference, and futility that checks the flow of creative and reconciling action. I think he is at his best in these analyses of the current mood, as also in his fine challenges to unfashionable and daring Christian faith and labor. The theological reader will not be satisfied, for the author never writes through an argument. The hortatory purpose must be kept in mind. The troubled and questioning souls who haunt a good pastor's study walk in and out of these pages, and receive not a theorem in theology but a sharp needle in the arm.

For myself I find his accent a salutary one. He preaches no sunny spring optimism, for he knows too well the kind of an age we live in, and as a leader in social action has tilted many a bold lance against powerfully organized darkness.

JOHN W. BRUSH.

The Arts of the Church. By Richard H. Ritter. Boston, Pilgrim Press, 1947. 146 + 32p. $4.

The first chapters give the author's definitions of the nature of Christian Art including the Art of Common Worship. These are necessary to the evaluation of the specific examples of the Arts that follow.

The first art object studied is the Church Building. This is analyzed into its component parts: its lines, the characteristic types developed during the Christian centuries, new functional styles that utilize modern materials and techniques; windows for light, color and teaching; landscaping. All these to be judged by their effectiveness in aiding congregational worship.

Then follows an appraisal of fittings and furnishings: a plea for simplicity, functionality, with emphasis upon the sacramental element of worship. Special symbols of God's revelation of himself to man should be prominent: the Bible, the communion table or altar, the pulpit, the Cross. A long unbroken prospect to the chancel should be insured for the whole congregation so that there will occur no distraction in establishing personal contact with God. Helpful also are the many symbolic decorations consecrated by centuries of use. These and various other objects used in the service are evaluated in detail.

After this come the liturgical arts: music, instrumental and vocal, the art of Bible reading, the use of prayer books, drama and the dance, with emphasis on our historical inheritances; also painting and sculpture, not yet used extensively by Protestants. Questions and a bibliography follow.

All this, with unusually beautiful halftone illustrations, will surely be a challenge to thought, a treasury of ideas for pastors and building committees, and a delight to all readers.

ALBERT E. BAILEY.

Christ and His Gospel in Recent Art. By Albert Edward Bailey. New York, Scribner's, 1948. n.p. $2.

This reviewer recalls illuminated moments in grammar school days when, a Perry picture on every desk, we children were led into some of the meanings and the glories of a Millet or a Ruisdael. On this task the teacher went from school to school. Blessed were the rare days, perhaps three or four a year, when she came to our room.

A picture is apt to be only half a picture until an Albert Edward Bailey opens our eyes.

How easy on first sight to scorn many of these paintings of Jesus' life as the aberrations of an irreverent modernism! But Bailey in two pages can give us the golden key, and Franz von Uhde's "Christmas Night," for example, becomes a revelation. Bailey helps us to see that the Man of Galilee is an undiminished source of fresh creation. This book will help to wean our taste away from all the pretty and conventional Jesus-pictures we have been fed upon.

Half of the thirty-two reproductions from recent art deal with Jesus and His Life. The other sixteen rediscover aspects of Gospel teaching, considered in the broadest sense, as in Rodin's sculptured "Hand of God," in Barnard's Lincoln in bronze, in Sargent's Boston mural of "Heaven," and Watts' powerful canvas of "Mammon."

This book (with a red plastic spiral binding) offers boundless possibilities for use in classes of various kinds, and in private and family devotion.

JOHN W. BRUSH.

The Invisible Encounter. By Igor I. Sikorsky. N. Y., Scribner's, 1947. 120p. $2.

The interpretation of Christ's forty days of temptation in the wilderness (Matt. 4: 1-11) as a strategic attempt of the spirit of evil to dominate mankind by subduing the Saviour at the start of his ministry, is a point of departure for some discursive meditations on the triumph of materialism over saving spirituality in world society. Although Christ possessed the insight and strength to resist the temptation to gain immediate power by physical force, a remnant Jewish nation of that day rejected Christ and accepted an evil alternative. Their decision was demonstrated in the Palestine rebellion of 70 A. D., and mankind has continued to resist God's purpose to the present critical time.

Sikorsky, an eminent American designer of aircraft and communicant of the Russian Orthodox Church, has developed his thesis by a discerning analysis of the meaning of Christ's temptation and by quotations from numerous commentators on the state of civilization, including Dostoyevsky, Sorokin, and H. G. Wells. The work is conversational in tone. It is some-

times difficult to follow the author's argument. The reader feels that Mr. Sikorsky might be glad to talk over his ideas, and were that possible the give-and-take of conversation would clarify and illuminate the discussion.

ROBERT W. SILLEN.

Naw Su: a Story of Burma. By Harry I. Marshall. Portland, Me., Falmouth Publishing House, 1947. 351p. $2.75.

From his experience of forty years as a Baptist missionary among the Karen people of Burma, Dr. Harry I. Marshall has written his first novel about the conversion of a spirited and intelligent daughter of the hill tribes. Naw Su, born in a storm, was attracted to the mission school by her desire to learn to read. The story of her subsequent life of commitment to Christianity, interrupted by visits to her native village where fear and ignorance abounded, and her final brave decision to teach the new faith there is told in a simple style. Of interest are the curious Burmese customs which the author describes. The frequent insertions of Burmese words, with the English meaning in parentheses, hinder the reader. If Dr. Marshall had been a novelist by vocation, instead of a great missionary, he would not have resorted to that device to create color.

The work will be appealing to all those interested in foreign missions. The format of the book is especially attractive, and the ink drawings by Audrey Rands are a bright note.

ROBERT W. SILLEN.

Piety and Poverty in Chile. By Robert Cecil Moore. Nashville, Tenn., Broadman Press, 1946. 130p. $1.50.

If the main title does not give you the thesis plainly, the subtitle will help: "A Study of the Economic and Social Effects of Roman Catholicism on Chile." With scholarship and fair-mindedness the author traces the grave weaknesses and injustices in Chile's present life back into the history of the land, dominated as it was from the beginning by Spanish Catholics. He leans heavily on the contrast with Protestant New England. The Roman Church is not as strong as she once was in Chile; but she is at least a somewhat chastened force. Chile needs Protestant missions.

This little study is solid and fair and timely.

JOHN W. BRUSH.

The Spirit of Chinese Culture. By Francis C. M. Wei. N. Y., Scribner's, 1947. 186p. $2.75.

How should Christianity be presented to the Chinese? This is the main, practical concern of Wei's analysis of the spirit of Chinese culture.

Why Christianity should be sent is involved in the appreciative study of the religious and moral tradition of the Chinese, which at points contain a *praeambula fidei.* "We take the Christian message to the non-Christian world, not because it is in total darkness, . . . but because we have the Good News and", in the words of the Jerusalem Council, " 'its very nature forbids us to say that it may be the right belief for some but not for others.' " Too, ". . . the Christian Church needs all people in the world, as much as all people in the world need the Christian faith. . . ." And from one-fifth to one-fourth of the world's population is Chinese.

How should Christianity be presented to the Chinese? The first attempt, made by the Nestorians, failed because it compromised until Christianity appeared merely a sect of Buddhism. "Instead of using external resemblances as points of contact to present their own faith they sacrificed their identity and essentials of their own religion," and became extinct. The second attempt, by Roman Catholics, failed because they identified themselves with the foreign, ruling, Mongols, adopting their aloofness to Chinese culture and civilization, and perishing with Mongol rule. Missionary method must on the one hand lend itself to the genius of Chinese culture,—yet at the same time preserve the Christian identity. What is needed is ". . . not religious eclecticism . . . but a new interpretation of Christianity in terms of every civilization with which it comes in contact." "If Christianity is to take root in China, it must assume a Chinese form congenial to the Chinese cultural heritage." Note the "congenial."

What that cultural heritage is, is the subject of the middle chapters of the book, as they present with rare critical scholarship Confucianism, Buddhism, philosophical Taoism and Taoism as a religion. These are the chapters of "atmosphere" which orient the occidental reader in thought-habit and mood, compelling him to live for the moment in the spirit of Chinese culture. Here one understands why ". . . most of the Chinese are Confucianists, Buddhists and Taoists at the same time,"—yet suffer spiritual hunger.

Their hunger leaves the reader praying that Wei's Utopian Christian Chinese Church, of his final chapter, may materialize to minister according to the Chinese genius to the Chinese soul. Already one senses there is emerging ". . . a Chinese theology, as we have had Greek theology and Latin theology, European theology and American theology, each according to the genius of the people, not to divide the Church in China from the Church in other lands, but to give a fuller expression to the Church of God in the world."

President Wei, of Hua Chung University, in the Hewett Lectures on *The Spirit of Chinese Culture* reveals himself not only as a philosopher and exegete of Chinese classics, but also as one bearing the marks of the theologian he deems so essential to the Chinese interpretation of the Christian faith.

MARGARET HOLLEY TUCK.

Memoirs of John R. Sampey. Nashville, Tenn., Broadman Press, 1947. 286p. $2.50.

John R. Sampey was "a preacher for sixty-seven years, Professor of Old Testament Interpretation in the Southern Baptist Theological Seminary for sixty years, [and] President . . . for thirteen years." This book is a sketch of his life, written, when he was about eighty, on the basis of numerous journals, letters, minutes, and also from personal recollection. Wherever one dips in, he finds interesting events and anecdotes connected with some phase of a very full and dynamic career. The multitude of friends and former students of Dr. Sampey, whose lives he touched in a dozen different fields of action, will be stirred by the chatty account of familiar events. This reviewer feels that possibly a younger man, associated with Dr. Sampey, might have taken the same material and written a truly definitive biography. A few of his representative writings and sermons, and more of his correspondence might well have been included under such a plan. Nevertheless this book will do much to keep alive the memory of one of the best loved and most widely known Baptists of his day, whose contacts and contributions were not only national but international.

JOHN H. SCAMMON.

BOOKS RECEIVED

Adults in the Sunday School. By William P. Phillips. Nashville, Tenn., Broadman Press, 1947. 175p. $.75.

Building Better Churches: a Guide to the Pastoral Ministry. By Gaines S. Dobbins. Nashville, Tenn., Broadman Press, 1947. 465p. $3.75.

If any of our alumni have copies of Thayer's GREEK-ENGLISH LEXICON OF THE N. T., and wish to sell them to Andover Newton students, they are invited to correspond regarding terms of sale with John H. Scammon, 169 Institution Ave., Newton Centre 59, Mass.

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